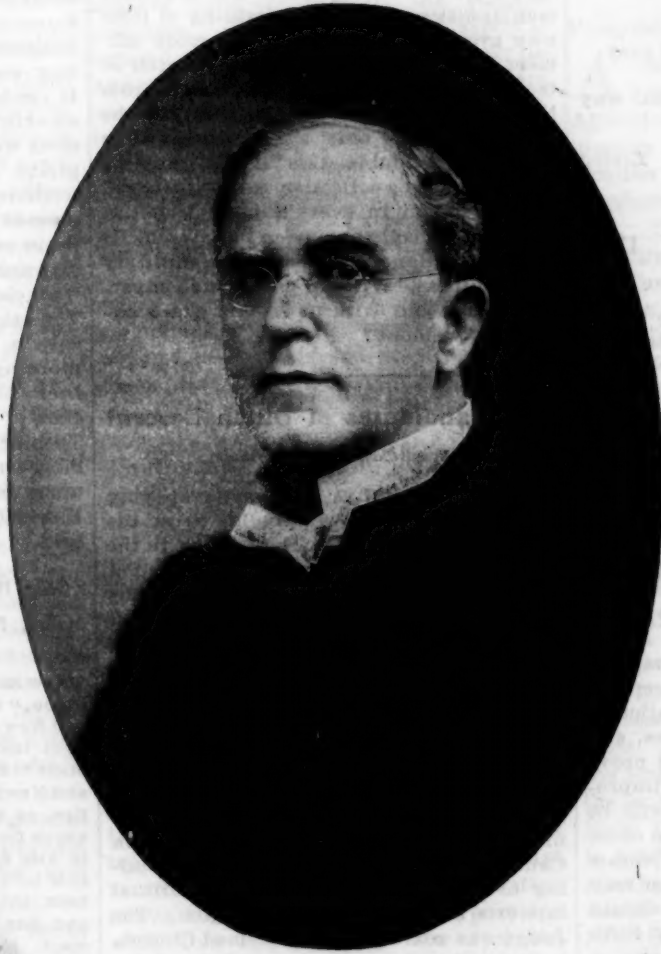
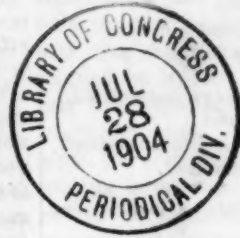


Zion's Herald

WEDNESDAY, JULY 27, 1904



DR. T. J. McFARLAND

Corresponding Secretary Sunday School Union and
Tract Society

AT EVEN-TIDE

[Written a few hours before the author's death.]

At even-tide, O Lord, I bring Thee back
Tired hands and weary feet;
Attempts that failed — of these, alas! no
lack,
And efforts incomplete.

No sheaves of ripened grain my garner's
fill,
No barns with bursting store;
No happy herds contented roam at will
My empty pastures o'er.

And yet, O Lord, I have not shirked Thy
task,
Nor path of dalliance trod;
A life set free from pain I did not ask,
Nor shrink beneath Thy rod.

Too well, alas! I know I have not gained
The ends for which I toiled;
I bring Thee nothing but a life unstained,
Hands empty, though unsoiled.

Not mine, perchance, to join the conquer-
ing song
Of Thy white-robed host,
Not mine to move amid the happy throng
Who won where I have lost.

But is there not some lowly nook, I pray,
Where I, unseen of them,
As Thou dost pass on Thy triumphal way
May kiss Thy garment's hem?

— REV. MR. DALRYMPLE, in *Living Church*.

SUNDAY SCHOOL RALLY DAY

REV. J. T. MCFARLAND, D. D.

I WISH now thus far in advance to call the attention of pastors and Sunday-school superintendents to "Rally Day," which is fixed for the last Sunday in September. This precise date may not be practicable for some schools. If so, let some Sunday as near to that as will be convenient be selected. The Rally Day Program which we are issuing will not be dated, and can be used on any date selected.

But I wish to urge upon our schools the observance of the day, and that our program be used, at least substantially, in its observance. This program cannot fail to prove both entertaining and profitable if carried out fully and with proper preparation. It conveys important information as well as furnishes pleasant exercises, and very certainly in most cases would prove more satisfactory than any locally improvised program. These programs will be ready for delivery early in August, in order that schools which may choose to celebrate the day in the early part of September may obtain them in ample time. Orders should be sent either to Eaton & Mains, 150 Fifth Avenue, New York, or to Jennings & Graham, 220 West Fourth Street, Cincinnati, Ohio. These programs, including the seven motto-banners used in the exercises, will be furnished for \$1. The programs proper really are supplied free, the charge being to cover the cost of the banners, which are designed to serve as beautiful, permanent decorations for the walls of the Sunday-school room.

This annual Sunday-school festival should be observed with enthusiasm. It can be made a great inspiration to the schools. Every effort should be made in advance to secure the presence of all the former members of the school. A card or circular letter to each member of the school from the superintendent; a letter or personal visit to each member of the class from the teacher; a canvass by teachers and scholars for new members; together with

sympathetic and earnest announcements of it well in advance by the pastor, will awaken interest and secure a large attendance. It will serve as an occasion for an appeal to the entire church to become in some way connected with the Sunday-school, either in actual attendance or as a member of the Home Department. It will be an opportune occasion for the pastor to show the vital relations of the Sunday-school to the church, to organize new adult as well as children's classes, and to secure the names of competent persons either for the active or reserve list of teachers. It may put an enthusiasm into the school that will carry it forward with growing power through the entire year.

Then I earnestly hope to enlist the co-operation of our Sunday-schools in an effort to greatly strengthen and enlarge the work of the Sunday School Union. There are no reasons why the income of the Union should not be doubled from collections alone. The Sunday-schools very properly contribute about \$60,000 annually to the Education Society to help young men and women to obtain a Christian education. But why should the Sunday-schools of the church give less than this for the extension of their own work in poor and neglected communities, and for the training of their own great force of teachers for more efficient Bible instruction? But as a matter of fact the Sunday School Union receives from the collections from the churches and the Sunday-schools only a little more than \$26,000. To double this it will only be necessary that a collection earnestly urged shall be taken in every Sunday-school in addition to a collection from the church. If this can be done, our Society can multiply its usefulness. Will not pastors and superintendents join with us in this great advance movement?

Both Candidates of Dutch Descent

From *Christian Intelligencer*.

TO this journal it is a very gratifying fact that the two candidates at the present time for the highest office in the gift of the American people are descended from Dutch families — the Dutch of the Netherlands. Everybody knows that President Roosevelt is descended from one of the oldest and most useful Dutch families in this metropolis, who have ministered in many ways to the promotion of the highest interests of their fellow-citizens. Judge Parker is half Dutch, probably more than half. His mother was a Schoonmaker, belonging to a family which, from the beginning of Ulster County, has promoted in Church and State every organization tending to enhance the temporal and spiritual interests of that attractive region. The Judge was reared in the Reformed Church, but when his daughter married the pastor of the Episcopal Church of Kingston, transferred his allegiance to that organization.

Peculiar Coat of Arms

J. PIERPONT MORGAN is gifted with a great deal more of humor than is generally known. Not long ago, while in London, he was introduced to a woman who made some pretensions to peerage. "Pardon me," said the woman, haughtily, "to which Morgans do you belong?" "Oh, we are an independent branch," replied Mr. Morgan, slyly, "but we date back to the Norman kings." "Ah, then you have a coat of arms?" Mr. Morgan dug down into his pocket and brought forth a shining American \$20 gold piece. "This," he said, "is our coat of arms; a few other

families have adopted the same emblem. But," he continued, confidentially, "we are gathering them in as fast as possible."

"Stroll" -- a Summer Text

WE have recently heard of a physician who gave a patient this advice: "Exercise more easily. Do not walk so fast. Learn the gentle art of *strolling*!" The word proved almost a revelation of the difference between straining one's muscles and nerves to the utmost in a rapid walk and a quiet, leisurely stroll. The word is a good text to be remembered and practiced in the summer vacation, if at no other time. Do not put all your energy, physical and mental, into your play, as at home you do into your work. Do not be afraid of becoming lazy. You are an American — the habit of hurry will assert itself again. If you are off for a rest — rest. STROLL!

Dr. Randall's First Reception

DR. EDWIN M. RANDALL was given his first reception as General Secretary of the Epworth League by the Leagues of his home city. The Epworth League of Epworth Church, Tacoma, invited the Leagues of the city to join in greeting the new secretary chosen from their midst. It needed no second invitation to gather an enthusiastic congregation. The decorations were beautiful, the addresses appropriate, the reception hearty, and the refreshments delicious. But above all the close of Dr. Randall's address was glorious, for in response to his invitation two came forward, bowing at the altar, to seek Christ. One claimed to be saved that evening. The other presented himself for membership in Epworth Church the next Sunday morning, giving his testimony that he had been blessed. Rev. E. H. Todd, of the class of '93 of Boston University School of Theology, who was pastor at West Roxbury for three years during his attendance upon the School of Theology, is pastor of Epworth Church where the reception was held.

OLD HOME WEEK IN NEW ENGLAND

Maine, New Hampshire, Massachusetts and Vermont

New England is preparing for her annual reunion, "Old Home Week." In Massachusetts and New Hampshire it is a popular and permanent institution firmly established, and the other States, and even the Maritime Provinces and Newfoundland, have this year fallen into line, so that "Old Home Week" will be in vogue from Connecticut to Labrador. July 31 to Aug. 6, Massachusetts calls back her stray folk to the quiet valleys and meadow lands, back to her interesting and quaint old cities and her picturesque towns on the Atlantic coast. Maine, from Aug. 14 to 20, will assemble in her delightful pine lands or along her "oxoned" coast her scattered children, and during the same period the hills of Vermont and the historic waters of Champlain and Memphremagog are inviting the sons and daughters of the Green Mountain State. From Aug. 20 to 26, the "Old Granite State" will harbor her visitors, and the mountains and lake resorts will teem with life and gaiety. The Newfoundland "Old Home Week" occurs Aug. 3 to 10.

For further information in regard to "Old Home Week" celebration apply to D. J. Flinders, General Passenger and Ticket Agt., Boston & Maine R. R., Boston.

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Report of Chamberlain Commission

THE Joseph Chamberlain Tariff Commission has presented a bulky report, signed by fifty-eight commissioners, and giving the evidence of British manufacturers, the evidence presented before the United States Industrial Commission on Iron and Steel Industries, an account of the organization and working of the German kartells, and a large amount of statistics. The commission arrives at the conclusion that the decline of the British iron and steel industry is due to the fact that the manufacturers of Germany and America have secured control of the home markets by means of high tariffs and an organized system regulating their export trade; that they are in a position to "dump" their surplus products on the British and other markets irrespective of cost; and that the "dumping" could not be carried on except for the British system of free imports. The commission expresses the opinion that the situation can only be remedied by a system of tariffs, including a general tariff, imposing a low scale of duties for foreign countries admitting British wares on fair terms; a preferential tariff—lower than the general tariff—for the colonies, giving adequate preferences to British manufactures and framed to secure freer trade within the British empire; and a maximum tariff, consisting of comparatively higher duties, but subject to reduction by negotiation to the level of the general tariff.

"Baltic" Type of Ocean Liners

SAFETY and comfort rather than speed are the considerations which have ruled in the construction of the latest additions to the fleet of the White Star Line—the "Celtic," "Cedric," and "Baltic." Each of these vessels can carry 3,000 passengers and a crew of about 350. The accommodations for passengers afforded on these immense vessels are especially commodious. One of the notable features of the "Baltic"—the largest vessel in the world—is a grand dining-saloon situated, not below decks, but on the upper deck. This dining-saloon extends the entire width of the ship, has a domed sky-

light, and is lofty and airy. The cooking apparatus and the refrigerators are electrically operated. The private staterooms are equipped with electric chafing dishes and warming pans. The first-class staterooms are exceptionally large, and most of the deck rooms are provided with steel shutters, allowing the free access of light in almost all weathers—a great advance over the old style of sealed port-holes. The "Baltic" is not speedy—approximating 16½ knots—but makes up for speed in its steadiness and freedom from vibration, its engines being arranged on the balance principle. The maximum of safety is secured by the exceptional size, structure and strength of the vessel, by an elaborate system of water-tight compartments, and by an electrical indicator which is placed on the bridge. The indicator consists of a dial carrying a needle on its face similar to a compass, which up to a distance of five miles indicates exactly the position of any other vessel entering its magnetic zone. Other important devices ensuring greater safety are the electric lead and log, which indicate the speed of the ship and the depth of the water at intervals of ten seconds.

Automatic Control of Locomotives

THE shocking accidents which have occurred of late years upon American railways, even those equipped with the most improved systems of signaling apparatus, have demonstrated that between the signals and the throttle of the locomotive, which they are supposed to control, is a human intermediary in the shape of an engineer not always reliable. An automatic signal system has been invented which is designed to increase rather than to diminish the vigilance of the engineer, while automatically bringing his train to a stop should he attempt to run past a danger signal. Projecting above the cab of a locomotive provided with this apparatus are two parallel and vertical arms, the outer one of which is pivoted to swing sidewise toward the other arm, but is normally held parallel therewith, by a glass rod interposed between the arms at their upper ends. Each signal post along the line is equipped with a lever normally in a vertical position; but when danger threatens, this lever is swung to a horizontal position over the track, so as to strike and shatter the glass rod carried by the locomotive. When the glass rod is broken, the pivoted arm on the locomotive swings so as to throw a steam valve, which admits steam to the throttle-closing cylinder, the piston rod of which is so connected with the throttle-lever as first to unlock it and then draw it to a closed position. At the same time a valve is turned which throws the sand

lever. When the throttle is closed a piston in the throttle-closing cylinder uncovers a port leading to a valve which acts on the engineer's brake lever and sets the emergency brakes. The train cannot be started again until a new glass rod has been placed between the pair of vertical arms. As additional checks upon the engineer the automatic throttle-closing operations when they take place sound a whistle, and a time-recorder placed in the cab keeps track of each automatic closing of the throttle.

Progress of the Beet Sugar Industry

A REPORT prepared by a special agent of the U. S. Department of Agriculture shows that there has been an increase in the number of beet-sugar factories in the United States from 43 at the close of 1902 to 56 at the beginning of 1904. The sugar-beet crop of 1903 amounted to a little more than 2,000,000 tons, harvested from 242,576 acres, the average yield being about 8½ tons to the acre. The prices which the farmers received for their beets from the various factory companies averaged nearly \$5 per ton. If \$35 be taken as the average cost of growing beets for the whole crop of 1903, the average net profit to the farmers was \$7.50 per acre. Much depends on the season, the character of the land, and the kind of farmer who grows the beets. The amount of sugar made from the beet crop of 1903 was 240,604 tons as compared with 218,405 tons from the crop of 1902, and 184,605 from that of 1901. Within the past few years there has been a marked increase in the percentage of sugar in the beets. A few years ago 12 per cent. was the standard. Last year in many cases the entire crop sold to a factory averaged 15 to 18 per cent. Many improvements in method and machinery used in the growing and handling of beets are being made. The beet pulp produced by the factories can be utilized as feed for stock.

Development of the Telephone

THE United States Census Bureau has compiled some interesting statistics with regard to the telephone industry, which now represents a capital of just over \$450,000,000, covering slightly over 4,000 systems, with 2,371,044 telephones of all kinds, over which were exchanged during the year 1902 the extraordinary number of more than five billion telephone conversations. This industry employed 64,628 wage-earners, to whom the total amount of \$26,369,735 was paid, and 14,124 salaried officials and clerks, who received \$9,885,886. The revenue received from the industry reached the large total of \$86,825,536, and the expenses for the year were \$61,152,823. The interest on

bonds was \$3,411,948, and the dividends paid were \$14,992,719. During the period under review rural telephony has had a remarkable development, including 994 mutual systems, with 89,816 instruments and 70,915 miles of single wire. In addition, the companies operate 15,598 rural lines, with 138,426 miles of single wire and 121,905 telephones; and 4,985 independent farmers' lines, with 49,965 miles of single wire and 55,747 instruments, were in operation besides. The grand total for the continental United States is 4,900,451 miles of single wire, and 2,371,044 telephones of all descriptions.

Palm Tree Pith for Food

ACCORDING to the report of M. R. Gallerand, a French scientist, the Sakalaves of Madagascar use the pith of a palm tree known as the "satanabe," found in the Ambongo region, as an article of food. In that section the "satanabe," which is said by Pernir to be the *Medemia nobilis*, nearly related to the *Hyphæne*, covers vast spaces either along the seacoast or bordering the rivers. After cutting down the tree the natives take out the pith, and then dry, powder and sift it, thus forming a kind of flour. Some of this flour has been sent to Marseilles to be analyzed at the Industrial Laboratory. It is a fine yellow powder, and when fresh has a somewhat sweetish taste. When shaken up with water the flour swells and a light yellow liquid is obtained, about 17 per cent. of the matter being dissolved. When the product is dried to expel all water it analyzes as follows — starch, 66.833 per cent., cellulose, 12.939, albuminoid matter, 10.538, fatty matter, 1.037, and mineral salts, 8.2. Among the salts are sulphate of potash, chloride of sodium, phosphate of lime, magnesia, and oxide of iron, silica being also found. A remarkable peculiarity of this product is the large proportion of albuminoid matter it contains. In this respect it ranks ahead of the potato, manioc, and sweet potato, which contain respectively 6.23, 3.30 and 3.38 per cent. of nitrogenous substances.

Fourth of July Casualties

THE fact that the press of America has indeed a considerable amount of influence in shaping the conduct of the people generally, has been shown anew by the decreased number of casualties this year due to the observance of the Fourth of July. The *Chicago Tribune*, which prepares an annual list of deaths and accidents occurring on Independence Day, calculates that 52 persons were killed and 3,049 injured this year. While the death-roll this year is about the same as that of 1903, the number injured is 616 smaller. Fireworks in 1903 caused injuries to 1,170, while sky-rockets hurt 206 people. This year the injury from sky-rockets has been small. Cannon in 1903 injured 319, firearms 526, and toy pistols 559 persons — nearly 200 more than this year. These figures, in the opinion of the *Chicago Record-Herald*, are "an indictment of the whole country." They move the *Brooklyn Eagle* to say: "Savagery is only a step removed from some of us." In the destructive Russo-Japanese war now in progress there has been but one

battle in which the casualty list has been larger than that of one day's celebration of American independence. Nevertheless, while the casualties reported this year make a formidable showing, there are indications that the movement in favor of a sane and safe observance of the Fourth of July, through the advocacy of an influential press, is making progress.

Fine Paper from Dirty Rags

THE brilliant white note paper which is sold in the shops of American stationers may have in it, unpleasant as the thought is, fibres from the filthy garments of some Egyptian fellah after it has passed through all stages of decay until snatched by a rag-picker from the gutter of an Egyptian town, for it is a fact that every year hundreds of tons of Egyptian rags are exported to this country to supply the demands of American paper mills. At Mannheim on the Rhine two American importers have their rag-picking houses, where the rags are collected from all over Europe — not excepting the disease-infected Levant — and where women and children, too poor to earn a better living, work day after day sorting those filthy scraps for shipment to New York. The best grade of papers is made of these rags, and the common kind from wood pulp, which is obtained by grinding and macerating huge blocks from some of the varieties of soft-wooded forest trees.

Perfection of Instruments of Science

THE inability of human sense organs to attain the results effected by the perfected scientific instruments of modern times is shown by the fact that whereas the human eye can see but little more than 3,000 stars in the heavens on the clearest of nights the photographic plate and the telescope can discover countless millions. It is difficult for the eye to distinguish divisions of the inch if they are smaller than one two-hundredth of that unit of measure, yet a powerful microscope will make an object one ten-thousandth of an inch in diameter look comparatively large. It would be a delicate ear which could hear the tramp of a fly, yet the microphone magnifies that sound until it sounds like the tramp of cavalry. The most sensitive skin cannot detect a change in temperature less than one-fifth of a degree, but the bolometer will register on a scale an increase or decrease of temperature of one-millionth of a degree, and, according to Dr. Carl Snyder, could easily note the difference in temperature caused in a room when a match is lighted one mile away. Interesting experiments are being made, however, as to the effect of N-rays in somewhat exalting the sensitiveness of the different sense-organs of the body.

Shrinkage of Great Salt Lake

STATISTICS indicate that Great Salt Lake, the "Dead Sea" of America, is gradually drying up. Scientists seem to agree in the opinion that this mysterious body of water, located at an altitude of 4,210 feet above sea level, and 1,000 miles inland, is certain within a half-century to disappear from the map. The

lake is subject to annual fluctuations, which, up to the first of July of each year, give a rise of water level usually amounting to about twelve inches, but after July 1 the lake begins to fall, and the fall is invariably greater than the preceding rise. Statistical proof shows that this action has been going on for thirty-five years. In the meantime, however, in addition to the lake's annual fluctuations, there have been wet and dry cycles which temporarily affect the lake's level to a very great extent. During one of these wet cycles the level may rise several feet, but, like the annual rises, it always fails to reach the mark set by the preceding one. From the close of the year 1886 to the close of 1902 there has been a total fall of 11½ feet. Sixteen years ago the lake had an area of about 2,700 square miles, while now its area is only about 2,125 square miles. Three causes have been assigned for the shrinkage of the water — evaporation, irrigation, and a subterranean outlet. The most probable theory appears to be that various streams that have been emptying into Great Salt Lake have been tapped or sidetracked for purposes of irrigation, causing the flow of water into the lake to be greatly reduced.

Russian Seizures of Merchantmen

PUBLIC interest in the war in the Far East has been somewhat diverted this past week by the performances of Russian armed vessels in the Red Sea, which have been holding up and searching merchantmen in a peremptory manner perilously near to an infringement of the maritime rights of Germany and England as guaranteed by international law. The seizure by the "Smolensk" of the "Malacca," a steamer belonging to the Peninsular & Oriental Company, bade fair at one time to rival in far-reaching importance the famous "Trent" case of the Civil War days. Popular feeling in England ran so high as to oblige Foreign Secretary Lansdowne to make strong representations to Russia, resulting finally in the stopping of the "Malacca," which was proceeding to a Russian port in charge of a prize crew, at Souda Bay, on the coast of Crete, and the giving of an assurance on the part of Russia that if none of the goods on board were found, upon official examination by the consuls, to be contraband, the vessel would be released. Russia, however, claims that the captain of the "Malacca" refused to show his manifest on demand by the "Smolensk," and that, therefore, the capture of the steamer outright was justified. The pacific influence of the Czar is believed to have prevailed to prevent a clash between Great Britain and Russia over the "Malacca" question, and Minister Delcasse's efforts have helped to keep the affair within diplomatic lines. England has acted the more cautiously in the matter because she of all nations can hardly afford to deny the right of search. The United States is interested in the questions involved in the action of the Russian ships, as large amounts of food cargoes are shipped from this country to Japan. An "incident" of a disagreeable nature has arisen for Germany in the capture of the Hamburg-American steamer "Scandia" by a Russian warship. Really

distinct from the question of the right of search, and probably to be dealt with later, is the action of Russia, which amounted to sharp practice, in sending the "Smolensk" and "St. Petersburg" through the Bosphorus as merchantmen and then converting them into men-of-war when clear of the Dardanelles. This is asserted, but not quite proven, to be a violation of the Treaty of Paris, of whose real or assumed ambiguity the Russian Admiralty has taken advantage, while Turkey has remained conveniently quiet, perhaps helped to inaction by some sop thrown to the Porte in the direction of Macedonian administration.

Manufacture of Ice

THE increasing demand for ice for a variety of uses, domestic and commercial, has greatly stimulated the manufacture of artificial ice. All methods of artificial refrigeration depend upon the fact that a compressed gas, when allowed to expand, absorbs heat, or, in other words, grows cold. There are now two principal systems of ice manufacture in use, known as the "can" and "plate" systems, the first freezing water contained in open cans of sheet iron floated in refrigerated brine, and the second forming ice in sheets on the sides of cooled metal plates immersed in water. The previous distilling of all the water used in making ice ensures greater purity, and this method is regularly employed with the can system — exhaust steam from the engine which works the plant being condensed, filtered, and cooled for use in the ice cans. A 300-pound cake of can ice is frozen in about forty-eight hours, whereas plate ice 11 inches thick is ten days in forming. The loosened plates of plate ice, weighing five to ten tons each, are lifted by a crane and subdivided by saws or steam-cutters into marketable pieces. Plate ice is beautifully clear and transparent, but the really purer can ice, being formed of radiating crystals, has whatever air or impurities may be present concentrated at the centre. The purifying apparatus of the can plant requires continual care to avoid rust, dirt, and defective operation. Most manufactured ice is used in refrigerators. The use of small, independent plants in markets and hotels is rapidly increasing.

Slow Progress of the War

THE war news last week contained a report of a successful defensive action fought by the Japanese at Mao-Tien Pass and of an advance, so far unchecked, on New-Chwang. The Russians are said to have lost over a thousand men, killed and wounded, in their fruitless assault under General Keller on the Mao-Tien positions. The Japanese are slowing nearing New-Chwang, and were successful in a battle fought last Saturday at Tahsuintong, only six miles distant from that town. Skirmishes have taken place at the Siaokao and Wafankau passes. Strong Japanese columns have been advancing along the left bank of the Taitse in the direction of Siakhotan. The Russians do not appear able seriously to oppose the Japanese advance in the general direction of Mukden. General Kuropatkin appears to have been

out-maneuvred, and to be anxious to abandon Liao-Yang without fighting, but also reluctant to retire while Port Arthur remains uncaptured. The Japanese are said to have reached Siamatza from the south, and to have occupied that district. They are reported to have transferred their main base of military supplies from Japan to Korea. According to the Chinese the latest levies of Japanese troops despatched from Japan consist of old men and boys, apparently the last line of reserves.

FACTS WORTH NOTING

— According to the *Street Railway Journal*, the electric, cable, steam and horse railways in the United States operated 29,830 miles of track during 1903 — an increase of 3,538 miles over 1902.

— The Tien Tsu Hui, or Society for Natural Feet, is making many converts in China. In some regions young men are signing a pledge not to marry girls with artificially crippled feet.

— The Paris Academy of Science has awarded a prize of \$1,000 to Professor Alfred Morinex, of the University of Louvain, for the best critical review of the judicial system of the United States.

— It is proposed to make Labor Day a "brown hat day" at Danbury, Conn., and it is suggested accordingly that every citizen interested in the prosperity of the city, its merchants and its hatters, appear on Labor Day wearing the prescribed top-hammer.

— Tests of a hydroscope invented by an Italian, Giuseppe Pino, have recently been made in the Mediterranean. A volume of water of over 16,000 square yards of a surface at the bottom of the sea was so brilliantly illuminated that everything thereabouts could be distinctly seen.

— The Shah of Persia has honored two Chicago men by sending them decorations. The favored recipients are Richard T. Crane, Jr., and Baron Schlippenbach, who are advanced to a rank corresponding with that of chevalier in some other countries. The decorations are those of the Order of the Lion and the Sun.

— The statistics that were submitted at the Presbyterian Council, Liverpool, show a remarkable growth of Presbyterian churches. That denomination in its different connections has over 5,000,000 communicants, more than 32,000 congregations, and nearly 4,000,000 Sunday-school children. Its annual income amounts to more than \$40,000,000.

— The Swiss Government has decided no longer to permit parents to baptize their offspring with fantastic names. This law has just been exercised at St. Gall with regard to children, one of whom was baptized "May 1," while the other had been named by its Italian progenitors "Ribello" — rebel, or revolutionary. The children were rebaptized with more ordinary and sensible names.

— The lack of harbor accommodations suited to the immense liners that are now being built was accentuated the other day in New York when the colossal steamer "Baltic" was obliged to put to sea with 4,500 tons less cargo than she would have carried had there been sufficient depth of water in the main ship channel to have permitted her to sail full laden. The amount of cargo which the great ship left behind equals that ordinarily transported by a tramp steamship. With all the cargo she can carry aboard, the "Baltic" draws 36 feet of water, and went out drawing 32

feet, crossing the bar with but six inches of water under her keel.

— The new city directory of Chicago gives Chicago, based on the number of names, a population for 1904 of 2,241,000. The directory for 1903 gave Chicago an estimated population of 2,231,000. The new directory contains 657,000 names — an increase of over 3,000 over the issue of 1903.

— Sir Frank Lascelles, the British Ambassador in Berlin, was recently offered by the Kaiser the highest Prussian decoration, the "Order of the Crown of Prussia for Distinguished Service," but was obliged to decline it, because it was not considered proper in London that the Ambassador should wear the highest decoration of a foreign monarch, when he was not in possession of the highest decoration in the gift of his own sovereign.

— The British mission to Tibet, under command of Colonel Younghusband, on July 18 forced a passage of the ice-clad Karola, the highest pass on the road to Lhasa. The Tibetans retired early in the engagement. The British are now about ninety miles from Lhasa. The Tibetan peace delegation has met the British mission, and professed a willingness to arrange for peace if the expedition would return to Syangtse. Colonel Younghusband replied that he could only make peace at Lhasa, but that he was willing to discuss terms while proceeding thither.

— The Bureau of Labor Statistics in different States accomplish a good amount of hard and yet useful work. Carroll D. Wright has rendered conspicuous service in this line, and has been re-elected president by the members of the Association of Officials of Bureaus of Labor Statistics, who have been making a trip to the summit of Mount Washington and through the White Mountains. The first vice-president is H. B. Varner, of North Carolina; the second vice-president, E. D. Brigham, of Iowa; and the secretary-treasurer, W. L. A. Johnson, of Kansas.

— The Austrian Government has sanctioned a proposed system of training cabmen, by which it is hoped to produce the ideal driver. Every cabman seeking a license will be obliged to pass an examination in the following subjects — the horse, and how to treat it; harnessing and driving; topography of Vienna, with a description of interesting buildings; and "politeness." The professor of politeness will give instructions in good behavior and also will teach short phrases and descriptions of objects of interest, in foreign languages.

— Prof. Dally Willis, R. H. Sargent, and Eliot Blackwelder of the Carnegie Institute of Washington, have arrived at Chicago after a year's absence on a scientific expedition in the Orient. The most important work of the expedition is said to be a geological survey in the mountains of China which it accomplished. The scientists penetrated far into the interior of China, visiting several provinces into which no white man has ever before ventured, and going as far as the head-waters of the Yangtse River.

— The Woman's Board of Missions, connected with the American Board (Congregational), has made a request to its constituents for spectacles, to be sent to the needy in Eastern lands, where eye troubles are so frequent. Parcels containing the desired spectacles have come from many directions. Last year over 500 pairs were sent out. This year it is said that 1,050 pairs are on their way, most of them to stations in India, but some to Eastern Turkey. In one station in India the cost of a single pair of spectacles is equal to two months' wages.

METHODISM IN NEW ENGLAND

I

IS it not time to take a frank and candid look at the condition of Methodism in New England, so far, at least, as accessible figures may disclose it? Is it not exceeding well to do so? Even if it will not flatter our vanity, or minister to our pride, or give occasion for hallelujahs, ought it not to be done? If the result of the examination sends us to our knees in prayer or to our closets for much heart-searching, instead of to the street-corners or platforms for boastings and rejoicings, may it not be profitable? It is always wholesome to face the facts. The truth at all costs, should be our motto. There are indeed those who consider it something like treason to disclose or call attention to any facts that may be distasteful or unpleasant. They ring the changes on the necessity for optimism, and on the importance of looking only at the bright side; they proceed on the principle that "where ignorance is bliss, 'tis folly to be wise." But for us the fool's paradise of ignorance has no attractions. If the ship is headed for the rocks, it will not help matters to stop the mouth of him who sounds a warning note. The navigator must first of all know just where he is in order to shape his course for where he wants to be. On this account and in this spirit we proceed to inquire whether New England Methodism has been gaining or losing in these recent years.

Up to a comparatively short time ago its progress was very marked, and even brilliant. The exhibition of its swift advance which Dr. Daniel Dorchester was able to make at the convention of New England Methodists held in Boston in 1866, aroused the greatest enthusiasm. He showed that, while in 1800 only 5,829 Methodist members were reported in the New England States, in 1866 there were 104,000, with 910 churches. In 1800 there was one Methodist in New England for every 211 inhabitants; in 1830 one for every 44; in 1850 one for every 32; and in 1866 one for every 29. While the population between 1850 and 1860 increased 14 per cent., Methodists increased 23 per cent., Congregationalists, 18 per cent., and Baptists, 10 per cent. Between 1850 and 1865 Baptists increased 7 per cent., Congregationalists, 15 per cent., and Methodists, 21 per cent. While the Baptists in 1850 were 6,300 more than we, in 1865 we were 5,000 more than they. All of which, of course, was very satisfactory and very gratifying.

The statistical Doctor succeeded, also, in proving that Methodism in New England had grown more rapidly, in comparison with the increase in the population, between 1850 and 1860, than the Methodist Episcopal Church had in the other States of the Union, the gain in New England being 23 per cent. of members to 14 per cent. of population; while outside of New England the gain of members was 46 per cent., and of population 43. This was most encouraging, and gave rise to no little mutual congratulation and many fervent hosannas.

In October, 1890, there was held, at People's Church, Boston, another convention to celebrate the centennial of New Eng-

land Methodism. Rev. J. H. Twombly, D. D., acted as master of statistics this time. He made a good presentation, but the colors in the picture had to be less brilliant than twenty-five years before. It was found that between 1865 and 1890 Methodism had made a gain of 42,861 communicants, or 42 per cent.; while Congregationalism had gained 49,272, or 28 per cent.; and the Baptists had gained 32,095, or 33 per cent.; the population meanwhile increasing only about 15 per cent. But most of this growth came previous to 1880. Between 1880 and 1890 the population increased 15 per cent., the Methodist membership 9 per cent., the Congregational 7, and the Baptists a little less than 7. Between 1885 and 1890 the Methodist gain was 5 per cent., as was the Baptist, while the Congregational was 7. In other words, from 1865 to 1880 the Methodist growth was 30 per cent., or at the rate of 2 per cent. a year, while from 1880 to 1890 it was 10 per cent., or at the rate of 1 per cent. a year. From 1820 to 1840 the increase was 9 per cent. annually. From 1840 to 1865 it was 1 per cent. annually. In this period occurred the Millerite scare, the antislavery excitement, the Mexican War, the Civil War, and other causes which retarded the progress of religion in all the churches, and Methodism suffered with the rest.

We come now to inquire how it has been in the fourteen years since 1890, and more especially in the quadrennium just behind us. We will look first at the absolute, and then at the comparative, growth. Taking the six Conferences wholly in New England, we have the following result:

1890,	115,643	communicants
1894,	120,969	"
1900,	117,694	"
1904,	114,426	"

This shows a gain in the decade, 1890-1900, of 2,051; but a loss in the decade, 1894-1904, of 6,543, and a loss in the last four years of 3,268.

If we take all New England (including parts of New York, New York East, and Troy Conferences), we have the following results as to communicants:

1890,	146,570,	according to U. S. Census
1900,	151,073,	" " Methodist Year Book, 1902, p. 60
1904,	148,654,	according to Conference Minutes

This shows a gain in the decade, 1890-1900, of 4,503, or 3 per cent., but a loss, in the last four years, of 2,419. From this it is plain that the gain of New England Methodists on the western border of New England, outside the six Conferences, in the ten years was 2,452, as against 2,051 within the Conferences; and that within the last four years there was a gain of 849 in the New England territory outside the six Conferences as against a loss of 3,268 within these Conferences.

A word should be said as to this total for all New England in this present year, and how it is reached. It is extremely difficult to get anything absolutely accurate in the matter. The boundaries not only of Conferences, but of districts, are run with entire disregard of State lines, and exact data are hardly possible without an amount of pains which the subject, perhaps, hardly warrants. Massachusetts Methodists include all those in the New England Conference, all the New Bedford

District and a part of Providence District in the New England Southern Conference, part of the Dover District in the New Hampshire Conference, part of the Troy District in the Troy Conference, and part of the Poughkeepsie District in the New York Conference. Connecticut Methodists include nearly all the Norwich District of the New England Southern Conference, all the New Haven District of the New York East Conference, and a part of the New York District of the same. Rhode Island Methodists include parts of the Providence and Norwich Districts of the New England Southern Conference. A part of the Burlington District of the Troy Conference is in Vermont; and the Maine Conference has a few appointments in New Hampshire. The chief trouble is on the western border. A very bad blunder at this point is made in the Methodist Year Book for 1904 (p. 67), where it professes to give the membership by States, obtaining its figures from the Board of Church Extension. Whoever tabulated them paid no manner of attention to these nice points, and, as a consequence, gives to Connecticut only 23,341 Methodists, evidently ignoring the fact that there are over 9,000 Connecticut Methodists in the New York District of the New York East Conference.

It may be well to give here the correct figures of the Methodists in the New England States, according to the Minutes of the nine Conferences concerned. There may be a few errors, but they are very slight. We have deducted 1,000 members from the Burlington District total as being a close approximation to the number over the line in New York State:

Massachusetts,	59,676
Connecticut,	31,185
Maine,	20,666
Vermont,	18,411
New Hampshire,	12,264
Rhode Island,	6,452
	148,654

Turning now to the comparative exhibit as between Methodists and the two other leading Protestant denominations of this section, we have the following figures:

	1890	1900	1904
Congregationalists,	229,936	248,695	252,334
Baptists,	130,450	147,185	149,827
Methodists,	146,570	151,073	148,654

This shows that the Congregationalists gained in the decade, 1890-1900, 18,759, or 8 per cent.; the Baptists gained 16,735, or 13 per cent.; the Methodists gained 4,503, or 3 per cent. Or, putting it a little differently, of the total pertaining to the three denominations the Congregationalists had, in 1890, 45 per cent., the Methodists 29 per cent., and the Baptists 26 per cent.; while in 1900, the Congregationalists still holding their 45 per cent., the Methodists had about 28 per cent., and the Baptists about 27.

A comparison of the last four years shows that the Congregationalists gained 3,639, or 1.6 per cent.; the Baptists gained 2,642, or 1.8 per cent.; while the Methodists lost 2,419, or 1.6 per cent. The gain of the Congregationalists in all New England for the last fourteen years is 22,398, or about 10 per cent.; the gain of the Baptists is 19,377, or about 15 per cent.; the gain of the Methodists 2,084, or about 1.4 per cent.

It can, then, no longer be said that the

Methodists of New England are either gaining as fast as the population, or as fast as the other leading denominations, or as fast as the Methodist Episcopal Church is in other sections; or, indeed, that it is really gaining at all. We took the second place from the Baptists somewhere about 1860, and kept it up to 1900, but we no longer hold it.

The population of New England gained 17 per cent. between 1880 and 1890, advancing from 4,010,529 to 4,700,745. It gained 19 per cent. from 1890 to 1900, advancing to 5,591,952, Massachusetts gaining in this time 24 per cent. The gain in the population of New England from 1870 to 1890 was 35 per cent.; in the six New England Conferences the gain from 1875 to 1895 was 20 per cent. In 1870 and 1880 there was one Methodist for every 30 of the population; in 1890 one for every 33; in 1900 one for every 37; and at the present time probably one for every 40. In 1840 we had one for every 28.

The New England group of Conferences gained in membership, during the decade, 1890-1900, 1.7 per cent.; the metropolitan group (four Conferences around New York), 15.8 per cent.; the Empire State group, 22.1 per cent.; the Kansas-Nebraska group, 24.4 per cent.; the German group, 30.4; the Pacific group, 62.6. The entire church gained 28 per cent.

The length of this editorial precludes further comments or explanatory remarks. We must leave till next week a discussion of the causes and remedies for this, to some surprising, and to all unpleasant, revelation of the real state of affairs.

AN INFINITE FOG

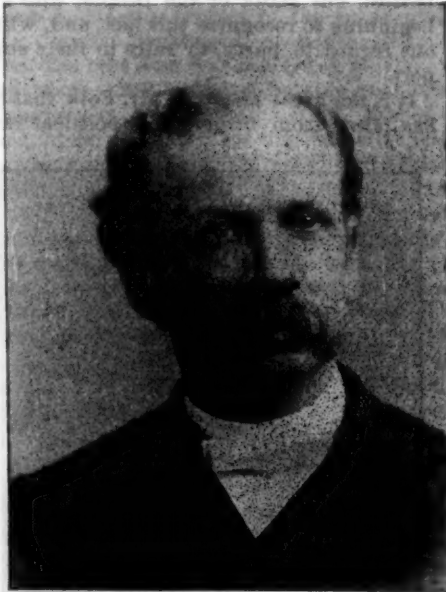
MINDS of a certain class appear to take delight in rendering their conceptions of God as vague and vacuous as possible, denying to the Deity almost every attribute, and representing Him (or "it," they would say) as Infinite Fog. Thinkers of this class find a kind of wanton pleasure in drawing about themselves, and others if they can, an earth-born atmosphere of speculative cloud, thus seeking to shut off the Creator from all view of this world and all points of helpful contact with human life. In the opinion of such, life is chiefly made up of unknown factors of unsolved equations.

It may be admitted, of course, that a certain amount of haze and uncertainty attaches to all human conceptions. We wish at times that some men who are so cocksure of everything both under and over the sun might be treated to a minute dose of agnosticism. Humility in presence of the great mysteries of existence becomes us all. We look at the stars through the dreamful haze of evening. There is no atmosphere but that distorts somewhat. At the same time the stars of heaven are there, and God means that we should look at them, and we can improve the telescopes through which we look. There is no need, at any rate, that we should increase that natural haze due to our finiteness by artificially raising murky vapors out of our own unreasoning prejudices or passions. While we cannot see or know everything, there is much that we can know regarding God and man;

and now that Jesus Christ has come down from beyond the stars to show us what God is like and how He loves, there is not the slightest necessity for our remaining feeble agnostics. Revelation has for us resolved the Infinite Fog into the definite, condescending Father.

Changes in the N. H. Conference

THE trustees of Tilton Seminary, fully determined to make this institution first-class and modern in equipment of the plant, have voted to expend from \$50,000 to \$75,000 upon it as soon as the money can be secured. Three new buildings are needed:



REV. J. M. DURRELL

a gymnasium, a recitation hall, and a steam-heating plant. The gymnasium fund, already started, is not yet sufficiently large to undertake the building. The trustees have decided to immediately place a financial agent in the field to raise the amount desired. Rev. J. M. Durrell yields to the very strong and general pressure



REV. ROSCOE SANDERSON

brought to bear upon him, and accepts the position. He is thoroughly familiar with the institution, as he served as its president from 1891 '95. Perhaps no man knows more intimately than he the sources from which the funds must be obtained. Moved solely, therefore, by an unconquerable sense of duty, he voluntarily relinquishes

the presiding eldership, where he is greatly beloved and unusually successful, and will at once go to Tilton and assume the work thus thrust upon him.

Bishop Fowler consents to the arrangement, and has appointed Rev. Roscoe Sanderson, of Suncook, presiding elder of Dover District, who has already removed to Dover and assumed the duties of the office. He is admirably adapted to the position, having presiding-elder qualifications in a marked degree. He was born in Wilton, Maine, in the home of an itinerant, his father being a member of the Maine Conference for sixty-two years and for twenty years a presiding elder. He was educated at Gorham Academy, Kent's Hill Seminary, and the School of Theology of Boston University. Joining the Maine Conference in 1864, he held leading charges within its limits until transferred to the New Hampshire Conference in 1889.

Well Done, Judge Speer!

AN exhilarating sign of the times, which may well cheer us not a little amid much Southland news not of this description, is the great decision of Judge Emory Speer, delivered the other day in the United States Court at Macon—a decision which bids fair to do much for the deliverance of the negro from a part, at least, of the outrages which have been inflicted upon him in the name of law. Henry Jamison, a respectable colored man nearly sixty years of age, on a charge of being "drunk and disorderly," concerning which no proof apparently was offered, was summarily consigned for seven months by the recorder or police court justice (injustice) of Macon to the Bibb County chain-gang. Trustworthy accounts show this chain-gang to be an inferno, its victims being subjected to unspeakable brutalities at the mercy of hardened ruffians on whose cruelty there is practically no check. The city of Macon derives profit from it to the amount of \$8,000, duly paid over for permission to exploit the prisoners to the fullest extent possible. A good round sum (amount not stated) is made by the person taking the contract; and the gang is kept full by the recorder, who sends to it whom he will under cover of some trivial violation of petty city ordinances. One can hardly imagine a more prolific source of sure corruption and rank oppression.

It was certainly time to call a halt in this barbaric proceeding. Judge Speer has deserved well of his country for doing it. In the name of Christianity and civilization we thank him. In response to a writ of habeas corpus which brought the matter duly before him, he declared that the prisoner was "deprived of his liberty and subjected to an infamous punishment without due process of law and in violation of the Constitution of the United States." He rightly holds that no citizen ought to be liable to such a punishment for trivial misdemeanors, by the decree of a petty magistrate, without formal accusation, legal presentment, opportunity to face his accusers, and to present testimony in his own behalf with aid of counsel. This upright judge firmly maintained that the fact of the prisoner being a negro had nothing whatever to do with the case and could not be taken into account. "Such considerations do not appeal to a court charged with the equal enforcement of the law. Nor do I believe that they meet the approbation of the reflecting people of the Southern States. Nor are such sentiments conducive to our welfare or hopeful for our future. In this court the law is equal for all."

An opinion of this sort, so clearly enunciated and widely published, must have a far-reaching effect. If eventually sustained,

as we trust it will be, it will overthrow, as unconstitutional, the State law of Georgia, and, by implication, the laws of many other Southern States which give to these inferior magistrates—inferior in every sense, when dealing with the black man as they so largely do—such despotic and arbitrary powers not exercised elsewhere nowadays in civilized countries. A sentence of many months in such a chain-gang is almost equivalent to a sentence of death, and might easily prove, as doubtless it already has done, a very convenient way of getting rid of a troublesome or too impertinent "nigger." A great service has been rendered to the cause of humanity and liberty, and in the vindication of human rights under American institutions, by this notable decision of a freedom-loving judge. Let him be honored and praised for doing his duty.

"EX-BISHOPS" AGAIN

SOME of our contemporaries seem to be exercised over our editorial on this subject. They point out that we have no such thing in Methodism as ex-Bishops; we have superannuated Bishops, and of course they are Bishops still. We are reminded of the logician who claimed that the nine o'clock train could not be late, for if it were late, it would not be the nine o'clock train! The point to be observed, however, and the one to which our editorial was designed to call attention, is that these superannuated Bishops have no authority in the church. The action of the General Conference does well in providing for some honorary recognition for retired Bishops, but it carefully refrains from giving them any power or voice in deciding episcopal action. Our purpose was to ward off some mischievous misunderstandings which were already creeping into expression. We cannot forget, for instance, that in a recent somewhat critical case a superannuated Bishop voted with effective Bishops upon the election of a professor in one of our theological schools, which was clearly illegal. Superannuated Bishops are, therefore, to all legal intents and purposes, ex-Bishops.

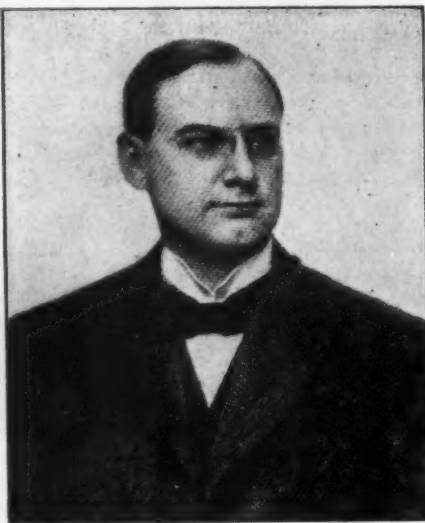
Folk Nominated for Governor

THE nomination, last Thursday, after an exciting all-night session, by the Democratic State Convention, of Joseph W. Folk, circuit attorney of St. Louis, for Governor of Missouri, may be regarded as a triumph for good government and honest administration of municipal affairs—principles to which Mr. Folk is heartily committed. There was no doubt of Folk's nomination from the first session of the stormy convention, the Folk delegates being greatly in the majority.

Joseph W. Folk was born in Brownsville, Tenn., in 1869. His father is Judge Henry B. Folk, of Brownsville, and his mother a descendant of the Estes family of Virginia. He is a graduate of Vanderbilt University at Nashville, Tenn. Mr. Folk became generally known to the citizens of St. Louis through the prominent part he took in the settlement of the great street-car strike of 1900. He has been the implacable foe of all public corruption, and the platform adopted bears the marks of his inspiration and authorship. That platform favors the initiative and referendum, taxation of corporations, assessment of franchises, equal rights to both labor and capital, and the separation of the police from politics, and contains as its

principal plank a denunciation of bribery, which it declares is "the paramount issue" before the people of Missouri. The "Missouri idea" of exposure of corruption is affirmed to have become "the slogan all over the land." Corruption in public life, it is pointed out, will, if tolerated, lead to destruction of free government. "Where bribery rules there is a government not of, for and by the people, but a government of and for the few with wealth enough to purchase official favors. Other offences violate law, while bribery aims at the assassination of the commonwealth itself." President Roosevelt has already expressed the same idea in more concise language. Men of the Folk type are not fighting their own battles, but those of the people, who are beginning to recognize this fact, and, without regard to party, to rally to their support.

It is the great merit of Mr. Folk that he has taken from bribery and political ras-



JOSEPH W. FOLK

cality all pretense of respectability, and by his indomitable will and tireless energy has practically revolutionized public opinion on this subject during the last two years. Under his vigorous leadership the Democratic Party in Missouri has been led to repudiate the support of all "grafters" and corruptionists, and it will not be the fault of honest, clear-eyed "Joe" Folk, provided he is elected Governor—as doubtless he will be—if the party is not made to live up to the high professions contained in its platform.

PERSONALS

—Bishop I. B. Scott will make his home in Liberia.

—Dr. Homer C. Stuntz expects to sail for the Philippines, Aug. 30.

—Rev. Daniel and Mrs. E. S. Richards complete fifty years of married life, Aug. 1. They reside at 18 Loring St., Somerville.

—Bishop Vincent is already engaged to deliver four addresses to the students of De Pauw University on the first four opening days of the next year.

—Rev. W. B. Toulmin leaves next week for Kansas City, Mo., to visit his son, Mr. George W. Toulmin. He will also attend the Fair at St. Louis during his intended absence of three weeks.

—Rev. John A. Kumler, D. D., has been elected president of Walden University, to succeed Dr. J. Benson Hamilton, resigned. Dr. Kumler was born in Ohio, April 20, 1838. His ancestors came from Switzerland. His grandfather was Bishop Henry Kumler, Sr., and on his mother's side a

relative of Martin and Henry Boehm, who were associated with Bishop Asbury. He has been a trustee of Walden University for sixteen years.

—What would the *Michigan Christian Advocate* have us infer, in referring, as it does, last week, to the fact that Detroit has been visited by "one of our live Bishops, Bishop Warne?"

—The many friends of Rev. and Mrs. H. G. Rogers, of Monson, will be grieved to learn of the death of their daughter, Mrs. R. S. Coltman, of Springfield, who passed away, July 13, after a long and severe illness. She was a woman of rare qualities, and was beloved by all who knew her.

—The *Epworth Herald* says: "Dr. J. T. McFarland's election as secretary editor of the Sunday School Union and the Tract Society is not viewed with unalloyed delight by the temperance workers of Kansas, who feel that they have lost a leader."

—Rev. Sheridan W. Bell, of First Church, Miamisburg, O., called at this office last week. He spent his vacation at the Students' Conference at Northfield and the Summer School at Harvard. The Cincinnati Conference is to be held at his church in September—the first Conference over which Bishop Bashford will preside.

—Rev. Dr. Daniel Dorchester, Jr., pastor of Christ Church, Pittsburg, is summering with his family at Cottage City. He spent last week in this city, and preached at the church in West Roxbury, Sunday, to the great delight of the congregation. His son, Rev. Daniel C. Dorchester, of Landenburg, Pa., was married, July 7, at Madison, N. J., to Miss Elizabeth Egeland, the father performing the ceremony. Rev. L. H. Dorchester and family, of St. Louis, reached Cottage City this week for their vacation.

—Rev. Leon E. Bell, associate president of Vashon College, Burton, Wash., and Mrs. Bell were given a very hearty reception on their return from California and the General Conference. Mr. Bell presented diplomas on Commencement day to a fine class of young men and women in several departments, and his address to the graduates was highly commended and published in full in the local papers.

—In the Church News columns of the *Western Christian Advocate* last week appears the following interesting personal mention: "Your correspondent called the other day upon Rev. T. A. Goodwin, D. D., the Nestor of Indianapolis Methodism. In his 85th year, he is as active in literary labors as ever. We found him correcting the proof of a book soon to appear. His eyes have been gradually failing until now others must read to him, though he can trace his pen fairly well across a page." A characteristic contribution from him will be found on another page.

—Rev. and Mrs. Alden H. Clark sailed last week from New York to take up work in India as missionaries of the American Board. Mrs. Clark is a daughter of W. W. Whitecomb, of Boston, and a member of the Old South Church. She is a graduate of Smith College. Mr. Clark is a son of Prof. J. B. Clark of Columbia University. The young couple are to be located at Vadala, at the edge of the Deccan, in the Bombay presidency.

—Rev. Dr. Robert Forbes, first assistant corresponding secretary of the Board of Church Extension, will attend to the following Conferences and Missions in the interests of the Board of Church Extension: Wyoming Mission, North Montana Mission, Utah Mission, Montana Conference, Idaho Conference, Nevada Mission, Columbia River Conference, Pacific Jap-

anese Mission, California Conference, Puget Sound Conference, California German Conference, Southern California Conference, West Norwegian and Danish Conference, Northern Minnesota Conference, Dakota Conference, and North Dakota Conference.

— Rev. and Mrs. Edward H. Todd, of Epworth Church, Tacoma, are afflicted in the death of their baby girl, who passed away, July 5, aged six months.

— The Providence Journal puts it remarkably well in saying: "Joseph W. Folk's rise to leadership among the Democrats of Missouri is a wholesome indication that character and courage can triumph in a party even where its dominance has been so steady and complete that it has grown to despise decency."

— Chaplain D. H. Tribou, U. S. Navy, has been suffering for several weeks from an ulceration of the eye. It is hoped that he is now nearly out of danger, but it will be some weeks before he can attend to his duties. He hopes to be able to go to Hampden, Me., next week, for a month's leave.

— Justice Wills of Great Britain is said to be contemplating retirement. It is remembered to his praise that on one occasion, after giving a decision as an arbitrator, he came to the conclusion that his award was unjust, and straightway sent to the defeated litigant a check for the amount in dispute.

— In reply to many inquiries received at this office concerning the reported critical illness of Dr. S. F. Upham, we say that while latest information from his bedside represents his case as serious, there is ground for hope that he will recover. He is at Cottage City, suffering intensely from neuralgia of the intestines, and his wife and son, Rev. Dr. Frank B. Upham, are with him. A multitude of friends all over the church (and who has more?) will tenderly and prayerfully remember him and his family.

— One of the students studying at the University of Chicago during the summer months is Shozo Aso, Dean of Women at the Japanese University for Women at Tokyo. He has been attracted to Chicago by the courses in domestic science offered by Miss Marion Talbot, Dean of Women at University of Chicago, as he is desirous of studying the American system of educating girls in that line.

— Emil Robin, the aged vice-president of the French Society for Saving the Shipwrecked, has not only given a great deal to that association, but also assists similar societies in other countries. At the recent meeting of the Allied German Society it was announced that M. Robin had again sent a handsome sum, amounting to \$7,500, the interest of which is to be divided among old mariners and widows and orphans.

— Rev. Charles A. Stanley, Jr., who is under appointment by the American Board as a missionary to Shai-wue, South China, has been adopted by the First Church of Keene, N. H., as its special missionary. Mr. Stanley was born in China, his father being a missionary in Northern China, but he was educated at Marietta College and Hartford Seminary. The practice of maintaining two pastors — one at home and the other on the foreign field — is becoming popular among the churches.

— Walter Kittredge, author of the famous song, "Tenting on the Old Camp Ground," is still living in the hamlet of Reed's Ferry, N. H. Even at his advanced age he takes pleasure in composing musical pieces. Kittredge first wrote the words of the song

that made him famous, then picked out the air with the strings of his violin, and played the tune first on an old melodeon. Though the song was written forty years ago, he has both instruments in his possession.

— A very pretty wedding took place at the home of Mr. and Mrs. Alonzo C. Martin, in White River Junction, Vt., when their eldest daughter, Millie Mae, and Mr. Nathan Preston Dodge, of South Royalton, were united in marriage at noon, Wednesday, July 20. Rev. Joseph Hamilton, of Woodstock, assisted by Rev. I. S. Yerks, of White River Junction, performed the ceremony. Miss Florence Martin, sister of the bride, was maid of honor. The other bridesmaids were Miss Mabel Hamilton and Miss Angie Johnson, attended by Mr. Leon A. Martin, brother of the bride, and Mr. Clayton Woodward, of South Royalton. The best man was Mr. Leroy Davis, of Barnard. Miss Margaret L., nine-year-old daughter of Mr. and Mrs. C. F. Blanchard, of Boston, acted as ring-bearer. The house was prettily decorated, the bridal party standing under an arch of green and white. Light refreshments were served. The presents were numerous and costly. Mr. and Mrs. Dodge will be at home at Maplewood Farm, South Royalton, after Aug. 1. Mrs. Dodge graduated from the New England Deaconess Home, Hospital and Training School of Boston, and was engaged by Bromfield St. Church as church deaconess for several years, afterwards joining the Vermont Conference and working all over the State in the capacity of deaconess.

— Rev. Herman G. Porter, of Yorktown, Pa., has started a crusade against the saloons in that place, inaugurating the campaign by preaching in front of several of the saloons one evening. What the parson said was so well worth listening to that the men left the bars and went out to hear. As a result the saloonkeepers do not love the aggressive dominie any too much, but his parishioners have rallied around him as a body-guard, and he does not fail of the best of audiences — those made up of sinners who know that they are sinners. It is not every minister who can preach

Continued on page 960

A RELIC OF ROMANISM

A NEW ENGLAND PASTOR.

THE editorial in ZION'S HERALD of July 6 on ex-Bishops serves to clear the air on a subject concerning which there is much misapprehension. The hierarchical churches are perfectly consistent in holding the episcopacy to be a superior order. That idea is essential to their very existence. No grace can be enjoyed, no authority exercised, except as that grace and authority have come down in unbroken succession from the Apostles. Hence they *ordain* to the episcopacy. Being then elevated to another order, they retain their position for life, and can never be removed from that order. Even if convicted of immoral conduct and restrained from exercising their functions, they would still be members of that order. Such is not the view held by us. It was not the view of Mr. Wesley. He distinctly disavowed any purpose to elevate to the episcopacy. As a sensible man he could not do otherwise. He was only a presbyter, and could not elevate to any order higher than his own. Hence his indignation at Coke and Asbury for as-

suming the name of Bishops when he intended they should be Superintendents.

The wording of the Discipline is in keeping with this fact. It not only provides for the *consecration* of Bishops, but, in a note appended to the ritual, it says: "This service is not to be regarded as an elevation to another order." But the Discipline is not entirely consistent with itself, for it will not permit the ordination of deacons or elders unless a Bishop is present to perform that service. If by some sad mischance all our Bishops were dead, no elder could be ordained until a Bishop had first been made; but how a Bishop could be made without a Bishop to confer that order, is past my comprehension. The truth is, we are holding on to a relic of Romanism. In theory we reject it, but in practice we endorse it. Just as all the lines in a Gothic cathedral lead to the high altar, so with us all our practice points to the episcopacy as a distinct order. The solemn service by which they are set apart, the fact that it is held by a life tenure, the ex-cathedra utterances they give forth, the superior emoluments enjoyed by themselves and their families, the fact that when they have ceased to exercise their functions they have no Conference relations, all goes to show that a wide departure has been made from the original intent upon the subject.

It is time to call a halt. We should get back to our original simplicity. *Our episcopacy is not an order, but an office.* If it is an order, we have not got the right thing, unless we admit the ordination of Mr. Wesley by Erasmus, the Greek Bishop. It is not an order, but an office, and when they vacate the office they revert to their original position in the ranks. Their position as ex-office holders is at present anomalous. At the last General Conference great pains was taken to define their functions and relations, with the result of added confusion on the subject, and an intensified impression that the episcopacy is a distinct order. The solemn service by which they are set apart is perfectly proper — just as it would be in the case of editors, secretaries, and presiding elders, and no more so. In either case it is setting apart to an *office*. The fact that the presence of a Bishop is required at the ordination of an elder is inconsistent with our history. Some months before the Christmas Conference of 1784 a Conference was held at Flewanna, Va., at which several men were set apart for the work of God and to administer the sacraments in the church, and yet no Bishop was present, for there was none in the church. Those men never submitted to reordination, nor was the validity of their orders ever called in question.

We have reason to thank God for the men who have filled that office — they have been an honor to the church and able leaders of the sacred hosts; but consistency with our doctrines and history requires that we put the episcopal office upon the plane where it belongs — that of an office. Then when they vacate that office let these honored brethren go back to the Conferences from which they were elected, and share in the privileges and privations which attach to the ministerial calling.

THE SECRET OF JOY

REV. THEODORE L. CUYLER, D. D.

OUGHT every Christian to be happy? Yes; and he may be so, provided that he seeks in the right quarter for his joys. Brave old Paul, who never uttered a whimper or a whine, sent from Nero's guard-house this cheery message: "Rejoice in the Lord always, and again I say rejoice." He was too wise to exhort us to rejoice in money, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joys, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Christ Jesus in the heart and to serve Him in the daily life, and to walk in the sunshine of His love.

A healthy joy is not a mere exhilaration or a rapture. Neither the mind nor the nerves could stand a continual ecstasy. I have observed that some people who live on moods and frames, and are shouting on one day, are very liable to be sulking or scolding on the next day. A strung bow loses its tension. Even spiritual exhilarations are apt to be followed by reactions. Just as soon as we hang our happiness on emotions or changing circumstances of any kind, we go up or we go down with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if an indwelling, strengthening and gladdening Saviour be in the heart, if we strive to keep His commandments, and walk in the sunshine of His smiles, then we can expect to "rejoice evermore." No blow that does not strike Christ and a clean conscience away, can seriously disturb a healthy Christian's inward peace. Although his fig-tree shall not blossom, neither fruit shall be in his vines, although his flock may be cut off in the fold, and there be no herd in his stalls, yet he rejoices in the Lord, and joys in the God of his salvation.

Constant external prosperity is the lot of no man and perfect sinlessness is the attainment of no man. But there is one thing which Christ's followers can do, and that is to keep themselves in the delightful atmosphere of His love. It is our fault and our shame if we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the contaminating atmosphere of conformity to the world. "Is it always foggy here on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "How should I know, madam? I don't live here."

The love of Jesus Christ is our sunshine, and there are three things which the Master enjoins upon us; if we fulfill them we have got the secret of spiritual joy. The first one is Obedience. "If ye keep My commandments ye shall abide in My love, even as I have kept my Father's commandments, and abide in His love." The only real and tangible evidence of faith in Christ is obedience to Christ. A lad leaves home for college, and his good mother puts a Bible in his trunk, and says to him: "Now, my dear boy, you will read this every morning and night, and when you are reading it, and on your knees in prayer, your mother is with you." By and by he writes home from college that he is doing just what she

bade him; and every time that boy opens his Bible and bends on his knees before God he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings: he gains strength to resist temptations, and also the heart happiness of pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright, warm atmosphere of obedience to Him who laid down His life for us on the cross and commands us to lay our lives at His feet. We must heartily accept a whole Christ, both as Saviour and Lord, and accept Him without any reserves or limitations. He has a right to command; it is ours simply to obey. "Lord, what wilt Thou have me to do?" The why to do it we must leave with Him; and the how to do it we learn by Bible study, by prayer, and by practice. Genuine, hearty obedience to a faithful Saviour is not a reluctant task-work, it becomes a source of grateful joy. Jesus sends His sweet smile into our conscience, and tells us that our "joy shall be full."

The second direction for keeping in the bright beamings of Christ's love is growth in strong, godly character. If you will turn to the short epistle of Jude you will read these words — "Building up yourselves on your most holy faith, keep yourselves in the love of God." The construction of a Christian character is like the construction of an edifice. Some church members never get beyond the foundation. Not far from my residence is the grass-grown foundation for a great cathedral — laid nearly thirty years ago; but no walls have yet risen upon it. Some people start with professing before the world their faith in Christ, and there they stop. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and effective Christian life. Such self-stunted professors know nothing of the joy of growth in Christlikeness, and the joy of Christ's approving smile. They may be growing rich, or growing popular, or in self-conceit; but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted plants and frost-bitten flowers that Nansen found on the dreary shores of the Kara Sea.

There is one more essential to a strong and happy life. Obedience to the Master's commandments, and the building of a solid and useful and fruitful character, cannot be done without the Divine help. Therefore the apostle says: "Praying in the Holy Spirit, keep yourselves in the love of God." Every one who desires to be lifted into the sunshine of fellowship with Jesus must use the wings of fervent prayer. Such prayer keeps us in the love of Jesus, and it has wonderful power. Christ told His disciples that if they would only abide in the pure atmosphere of His love they might ask what they would and it should be done unto them. Do you use that golden key often to unlock the treasure-chamber of blessings?

Finally, good friends, do you hunger for true happiness? Take Christ at His own word: "Lo! I am with you always." Then you can rejoice in Him always.

Such joy is not only a privilege, but a duty; for a Christian to be spiritually wretched is a sin. Remember that it is not where you are, but what you are, that determines your happiness. Spiritual joy is a sign of heart-health; spiritual depression and complaining are signs of disease. When a baby frets and moans the mother says: "Something is wrong; this child is sick." A sulky, selfish, complaining temper shows that we are not abiding in the love of Jesus.

We hope to be happy in heaven; why not now? Why parse the word heaven in the future tense? The unselfish service of Christ and of our fellow-creatures is the beginning of paradise; the more we do for Him here, the more we shall have of Him up yonder. Open your ear to every call of duty; open every door and window of your soul to the instreaming light and love of Jesus, and your joy shall be full.

Brooklyn, N. Y.

THE YELLOW PERIL SCARE

REV. HENRY B. SCHWARTZ.

I ENCLOSE cuttings from the *Japan Mail*, giving accounts of interviews with Count Katsura, the Japanese Prime Minister. They are an official expression of the grounds for the confidence which all Japanese missionaries feel in the present crisis. An extract from Count Katsura's statement should be published as an antidote to the "Yellow Peril" scare which Russia, with the help of France and Germany, is trying to manufacture. If Japan is not interfered with, there will be no Yellow Peril, and we have now reason to hope there will be no longer a Russian Peril; but if a combination of powers be effected to force upon Japan the same conditions from which she has taken up arms to free herself, who could blame her if she tried combinations, too?

Japan desires affiliation and classification with England and the United States, not with China, Korea, Siam, and the native States of India. There is no probability of her doing so, but Americans could not blame Japan if, at the close of this war, she enunciated an Oriental Monroe Doctrine, declaring that she would not look with complacency on any further acquisition of territory or colonization by European nations in the Far East. What would be so dreadful about it if she did? Eastern Asia is not a sparsely settled country like South and Central America. The only way a settlement can be made here is in the way the Germans made their settlement at Tsingtan, which I visited this spring. Every Chinese who occupied its site was told that he could have so much a *mo* for his land, and that he must vacate it in so many hours, or his house would be pulled down about his ears, and his family driven out at the point of the bayonet. I think the growing strength of Japan may put a stop to that sort of thing. May the day come quickly!

The war does not appear to affect us in the least. It is almost painfully quiet, and we go about our work just as if nothing were going on. Our congregations are quite as good as usual, but there will be some falling off in the amount collected for self-support and benevolences.

I do not expect it to be very quiet here

when the news comes that the Japanese troops have taken Port Arthur. There will be the greatest rejoicing Japan has seen for a hundred years. At an exhibition of work in one of the higher schools a few years ago, I saw a number of well-drawn maps of Port Arthur and vicinity, across each of which was written in English in heavy black capitals: "TO REMEMBER THE GIVING UP OF ONCE OURS LIAO-TUNG PENINSULA." Every Japanese man, woman and child has a legend like that written across his heart.

More troops are leaving for the front in a few days; 30,000 are to go from Nagasaki, 1,500 of whom came from here. They are billeted in the houses right around our church at present, seven of them lodging in the parsonage. But a quieter, better behaved lot of men it would be hard to find anywhere in the world. With the present embarkation go the six foreign and six native Christian chaplains who have just been appointed.

Kagoshima, Japan, June 3.

From the interview with Count Katsura, to which Dr. Schwartz makes reference, we make the following pertinent excerpt:

"The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

"The truth is that Japan stands for religious freedom. This is a principle embodied in her constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

"There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other, as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines, which obtain their licenses precisely as other newspapers and magazines, and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These associations are allowed to 'own and manage land, buildings, and other property; for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.' It should be added, also, that they are incor-

porated under the article in the Civil Code which provides for the incorporation of associations founded for 'purposes beneficial to the public;' and as 'their object is not to make a profit out of the conduct of their business,' no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such associations. In passing it may perhaps be worth while to ask the question: How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know; but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all; and therefore I repeat what I have already said: Japan stands for religious freedom.

"The object of the war, on the part of Japan, is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do. But the enemies of Japan say that this is not true; that the war is a war for the supremacy of race over race and religion over religion; and they talk of a Yellow Peril. In reply, Japan asks for a fair hearing."

THE AMERICAN PLAN

LUCIA AMES MEAD.

FIVE years ago this summer, the one hundred learned jurists and distinguished diplomats, who were sitting behind locked doors in the Queen's little palace at The Hague, came to a halt in their deliberations. The representatives from Germany refused to act further with the representatives of the twenty-five other nations present, and it seemed as if the world's hopes for a permanent tribunal were to be indefinitely postponed. Without the co-operation of the most intelligent and powerful nation of the Continent, any action of the Conference would have been seriously weakened. At this critical juncture an interesting event occurred, of which Americans may well be proud. Frederick W. Holls, a distinguished member of the New York Bar and one of the American delegates, started for Berlin to see what tactful persuasion would accomplish with the Kaiser's government. He called on Hohenlohe and learned that Germany took but a lukewarm interest in the success of The Hague Conference. The people had sent no petitions to their government, and officialdom saw no reason why it should trouble itself. Mr. Holls assured the authorities that, on the contrary, the United States was profoundly moved, and universally hoped that something important

should result from this great opportunity. Bushels of telegrams and letters were arriving from every part of our country, urging the delegates to use their utmost effort to promote a permanent tribunal. Many of these he had brought with him, and showed to his interested and surprised listeners. Here was one sent by thirty-one Baptist clergymen of Oregon, who had paid a dollar each to send it. Here was a prayer, written by the Bishop of western Texas, to be prayed in all the churches every Sunday during the sessions of the Conference. Here were resolutions passed by clubs, conventions and councils from men and women all over the forty-five United States. The number of them and their serious tone produced a profound impression on the men who were so indifferently about to quench the smoking flax. Mr. Holls returned to The Hague. The German representatives received instructions to waive their objections, and the good work continued with renewed hopefulness. Jean de Bloch, though not a member of the Conference, was a vigilant observer and adviser. To every one of the hundred delegates he presented his great six-volume "Future of War." He hired a hall and lectured repeatedly upon economic and scientific aspects of war as it is today under the conditions which have so revolutionized it since 1870.

At last arrived the day for which the American heralds of peace had yearned and prayed a half-century before, and the dream of Worcester, Channing, Burritt and Sumner was realized. Three conventions were signed by every delegate. Two of those concerned lessening the horrors of war and providing various methods of conciliation and mediation, but the third was the fulfilment of what fifty years before had come to be known as the American Plan, so earnestly was it advocated by our far-sighted leaders of the peace movement. For years the able men whom Mr. Smiley gathers annually at his Mohonk Arbitration Conference had concentrated their sole attention upon the need of a Permanent International Tribunal, which should keep the peace between nations as our Supreme Court preserves peace between our forty-five States. Dr. Hale, year after year, made, as he said, "his one old speech," like Cato reiterating his demand for the one thing needful, in this case not for destruction, but for construction - a permanent tribunal. At the meeting in 1897 some of the distinguished jurists present had maintained that, much as this was devoutly to be wished for, no man then living could hope to see it. "The Americans have many virtues, but they have not faith and hope," said Emerson. In five years from the time when this dismal prophecy was uttered, the Czar had called the nations together to consult, the conventions had been signed by the delegates and ratified by their respective governments, the court had been opened, and had settled its first case! When I in 1901 stood in the spacious mansion which the nations had together purchased for the World Court, I felt that I was standing upon holy ground, for was not this little spot the only one in the earth's history which testified that human brotherhood was not a dream of poets, saints and

prophets, but a dawning reality? Of course the skeptics were even then, only six months after the actual opening of the court, proclaiming that it would accomplish nothing. They forgot that the Supreme Court of the United States met and adjourned and met and adjourned for two years and five months before it received its first case -- a small matter, sent by Georgia. The supreme court of the nations in much less time than that received its first case sent by the governments of the United States and Mexico. This was the Pious Fund case -- a question of property which had been unsettled for a generation, and was promptly settled by The Hague Court, in our favor, in a month's time.

The munificent gift of a million and a half of dollars by our "star-spangled Scotchman," Andrew Carnegie, for the erection of a noble building and the purchase of a law library for The Hague Court has added to its prestige; and the settlement of the Venezuelan claims, in which eleven nations were involved, has brought now the foremost nations of the world before its august judgment seat. President Roosevelt's refusal to arbitrate these claims, when he was urged to do so, and his insistence that they should go before The Hague Court, coming when it did, helped forward the cause of arbitration by a decade and deserves all praise, as it was bravely done against the counsel of some of his most influential friends. The similar refusal of the Swiss government to play its familiar rôle of arbitrator in a recent case, urging that it be sent to The Hague Court, has likewise been a mighty buttress to its prestige. Though the Court is but three years old, its third case is now before it -- the Japanese house-tax case, the decision upon which will serve as an important precedent in matters of taxation of European property in Asia.

Meanwhile the potentate who deserves the chief credit for the establishment of a world tribunal is engaged in direful conflict, the wretched victim of a policy for which Christendom will probably hold his ministers, who misled him, chiefly responsible. The issues involved in the contest were such as could have found no place before The Hague Court. It was not a question of treaties or of international law. It was a case for conciliation and mediation, which it is supposed both governments declined. Had the world been as organized as it ought to be, and may be five years hence, the rational needs of both nations could have been satisfied and a peaceful settlement insisted on. The whole Christian world must share somewhat in the responsibility for the present needless misery and hideous slaughter which probably will end in permanent victory for neither nation involved in it.

Boston, Mass.

Edgar Geil, an American who has been traveling through a large part of Africa, besides other countries -- his various journeyings consuming three years -- speaks in the highest terms of missionary enterprise, whether considered in its commercial, humanitarian, or spiritual aspects. He points out, however, that a serious menace to native races exists in the increasing

number of non-Christian white people contiguous to the native population. This is the old story told over again. Satan has his missionaries in every country. Dissolute sailors, greedy traders, or grasping politicians undo a large part of the good work of Christian missionaries abroad. It is a modern exemplification of the old parable of the man who had no sooner planted a field than his enemy came and sowed tares amid the wheat.

"LIVE LIKE A FLOWER."

REV. FRANK CRANE, D. D.

Live like a flower, my love,
Live like a flower!

Look on the lily in the garden growing,
So timid-frail, yet with bold beauty glowing.

Live like a flower, my love,
Live like a flower!

It must please God to see how brave she lifts

Her white, sweet hands to take His royal gifts.

Live like a flower, my love,
Live like a flower!

She has no thorn to bruise her trustful breast,

No fear that life and sunshine be not best.

Live like a flower, my love,
Live like a flower!

And thou, when these dear human joys will come

To thy heart's door, why, bid them welcome -- home!

Live like a flower, my love,
Live like a flower!

Alas! why think we, so divine the rod,
But dare not trust that pleasure comes from God?

Live like a flower, my love,
Live like a flower!

Take sorrow -- this we must; and so I say,
Take sweets and heart's-ease, too -- for this we may.

Live like a flower, my love,
Live like a flower!

Worcester, Mass.

A METHODIST MISSION IN JERUSALEM

DR. W. E. PALMORE.

Editor *St. Louis Christian Advocate*.

THE Rev. Dr. James Shaw, of 705 South Centre Street, Bloomington, Ill., has enlisted in an enterprise in which every Nonconformist Protestant in the world should be interested. The Latin, Greek, Russian, Armenian, Abyssinian and Anglican Churches, with their endless routine of lifeless formalism, are so coldly and disdainfully exclusive, that a dissenting Protestant can have no hearing whatever, except it be in the parlor of some home or hotel. When such a man as Hugh Price Hughes visited Jerusalem world-wide Methodism was humiliated in the fact that he was not given a hearing.

During our recent visit, when we found such a central, commanding and suitable site could be bought for the insignificant sum of \$12,000, we came very near borrowing the money and launching the enterprise at once for Southern Methodism. We are very glad indeed that Dr. Shaw, of the Methodist Episcopal Church, has determined that Methodism

shall not lose this golden opportunity.

It is on one of the highest and most commanding sites outside the walls of the old city, and exactly midway between the consulates of the English, German and Spanish governments and within a stone's throw of each. On one corner of this large area of ground is already a well-built stone house with eight rooms, besides a quantity of hewn building stone and a large water cistern. The house and land are clear of all complications, and a perfect title can be made immediately.

We found not only this pivotal and providential site, but also Mr. Archibald Forder, a providential man. He is the author of the very thrilling book, "With the Arabs in Tent and Town." On our recent hazardous and strenuous trip of three weeks in the saddle through Arabia Petrea he was our brave, unflinching, faithful guide and interpreter. He speaks the Arabic language as perfectly as the natives, and is absolutely fearless. Hon. Selah Merrill, LL. D., our United States consul at Jerusalem, says: "Mr. Forder, who is well known to me, is a fearless, tireless, faithful and devoted Christian worker, who has labored with indefatigable zeal. He enjoys pioneer and missionary work better than any man I have ever seen. Only last year he went into the heart of Arabia and nearly perished because the hardships were so great. He is a regular Livingstone, and if there were still any 'unknown continent,' Mr. Forder would be the man to open it up to Christianity."

It is manifest to the traveling student in the Turkish empire that Arabia will soon be open for Christian missions, and the Methodist Episcopal Church is the providential factor for such a field. The wheat and meat for Jerusalem are largely furnished from Gilead and Moab in Arabia. Thousands of Arabians from Edom, Moab, Gilead and Bashan, not only come to Jerusalem to sell their products, but also to purchase their supplies. Hundreds of these can be reached every week by a Methodist Mission in Jerusalem.

Arabia is one of the most needy and neglected lands in the world. We found shepherd boys on the mountains of Moab herding their sheep in full view of all Judea, who knew nothing of the Babe of Bethlehem or the Atonement of Calvary. We sighed, longed and prayed for a mission school in Jerusalem into which such boys and girls could be gathered and taught.

The Sunday-schools of every Annual Conference should send a young minister, layman or lady every year to study the "Land and the Book" together. If a young minister should be selected, the Bishop presiding over such Conference might appoint him to such a field of study without breaking his connection with his Conference. The proposed Methodist Mission in Jerusalem will be a splendid place for such students to meet, study, teach and preach. By all means let us have such a mission. We exhort our friends, Bishops Warren, Hamilton, Moore, McCabe, and others to join Dr. Shaw and Mr. Forder in thus taking time by the forelock for the final redemption of Arabia.

BETHLEHEM AT CHRISTMAS

MRS. JOHN P. NEWMAN.

BEING a delegate to the World's Sunday-school Convention, I resolved to go in advance, and spend the intervening time in Jerusalem, in order to see again the Holy City, after the lapse of years. I hoped to reach Palestine and be at Bethlehem on Christmas Eve, Dec. 24, 1903.

Landing at Joppa, it was very enjoyable to spend a few days in this old historic city and revisit the scene of Peter's marvelous housetop vision, and possibly the more marvelous raising to life of sister Dorcas. We spent an interesting day at the reputed place of her entombment, and gathered a few flowers from the wall of the tomb in *memoriam* of this wonderful woman who did so much for the people of the Christ era — so like the work going on now wherever the blessed Christ is known and loved.

On the steamer bound for Jaffa was Madame Montford, *en route* to Palestine in the interest of the St. Louis Exposition. All Americans will welcome her return, as she is to represent Jerusalem in miniature (ten acres in area), particularly those who have not seen the Holy City. At Joppa, with Lady Montford, I was the guest of the celebrated tourist of Palestine, Mr. Todros, and his wife, the daughter the wife of an English naval officer. This afforded me an opportunity of seeing some of the fine residences and homes of their friends in this old city of Joppa, where I had been years ago with my honored husband. The extensive orange orchards were in their glory, the fruit being delicious to the taste and huge in size. The scenery, as we journeyed by train to Jerusalem, was as varied as it was beautiful — but not quite as pleasurable as on horseback in other days. One incident on the way was amusing and worthy of note. The camels of the East and their masters cannot seem to get used

of way. They found the Turk as obstinate and arbitrary as the camel; but after a good deal of patience in the matter, they bethought themselves to try the effect of the whistle. It was a tremendous success, for the innocent animals were scared out their calm as the hills and valleys rang with the terrific sounds, so that masters, animals and burdens were utterly routed, and their merchandise was left a legacy to the highway.

The trains after this were on time, and I reached Bethlehem for Christmas. But how can I describe accurately the festival on this Christmas Eve, so unlike ours in the home land? It certainly would be vain to attempt to express how intensely interesting it was to be in the grand old Church of the Nativity on this thrilling



BARKS AT JAFFA

anniversary of the birth of Christ Jesus our Lord. Of all the places in the wide world Bethlehem is the holiest, and around it cluster the most hallowed associations at Christmastide. To stand beneath these arches, hoary with the weight of years, immortalized as the identical grotto where the Babe of Bethlehem commenced His marvelous existence, and to which the glorious star directed the Wise Men, with our feet pressing the rock on which was the manger where the adorable Christ pillowed His infant head on the bosom of the blessed Mary — all this was enough to overpower

gilded decorations, its brilliantly-lighted candelabra, and the high altar where only the priest could hold audience with the Christ we worship.

We followed the throng with a stifled sigh, reluctant to leave the grotto where we had knelt in prayer with devout worshipers. The crowd pressed along hurriedly, jostling each other at every step. Had it not been for our heroic guide, we should not have been able to stand. After a struggle with the surging mass of those who had come in through the outside entrance, the chanting of the Psalms by the choir at length fell sweetly on our ears, and the service became more devotional. The gorgeous robes of the patriarchs of Jerusalem, and the putting on and off of the gold-wrought vestments of the priests, appeared to me flippant — a grand display of garments that in Bible times were considered holy, but here seemed like a gaudy display of orchestra or opera. Far more impressive to the Christians was the humble kneeling of the common people on the cold stone floor. The women in groups occupied a separate place from the men, dressed in white with only a glimpse of their pretty faces visible, as they squatted in Oriental fashion on the prayer-rugs. The most heavenly of all this Christmas scene was the children, their voices ringing ever and anon divinely sweet and the echo coming back from the lofty dome as if from our own little people in the home-land — a sweet surprise of the Christ love to the childhood of our day. The natives were, on the whole, somewhat more reverential than the strangers, who came in late to see a new sight as it were, and soon went out again.

The celebration of high mass was pontifical in appearance. The procession consisted mostly, if not entirely, of Latins, first one and then another, carrying a basket in which was deposited a wax figure of the infant Christ to be placed in the crypt below. This is done every year. The flashing of the lamps carried aloft, mingled with the lustre of the silver star, was designed to render this last scene of Christmas Eve impressive. The services were concluded just as the Christmas bells struck the midnight hour.

We spent the night very comfortably at the Greek Convent, where the bishop's rooms had been secured for our party by our guide.

The next morning, rising early, we had an opportunity to examine the church more closely. The entire building is in a good state of preservation, especially the portion erected by the Empress Hélène. This time-honored city of Bethlehem has been so often described by those far beyond me in knowledge, that I will not add more. I am most happy to refer to the volume entitled, "From Dan to Beersheba," by Bishop Newman, where in the seventh chapter he pictures minutely the plains of Bethlehem and the surroundings, calling attention to the people particularly, the beauty of the women of Bethlehem, and the little folks, to whom he seemed to think had been bequeathed the heavenly impress of the Saviour's radiant sweetness. He who took the little children in His arms and blessed them, said: "Of such is the kingdom of heaven."



JERUSALEM

to steam-cars, and are a great annoyance to the conductors on the trains. Their long lines, with their heavy burdens and slow gait, often stretching out for miles in single file, blocked our railway, apparently finding it better than their old highway path. At last the railroad men, no longer able to endure this intrusion, resolved to do their best to secure the right

any one and create a longing for the overshadowing presence of the Shekinah.

The service in the Basilica commenced at 10 o'clock in the evening. What a transition from the place we had just left, where the dimly-lighted grotto shed such a pure religious light — sacred indeed to every true believer in Christ as his Saviour — to the great chapel, with its

THE FAMILY

MIDSUMMER

Ah! what a wealthy world it is
At midsummer!
The very skies are dispensing bliss,
The earth is a garden for you, your own,
You may bring your people, or come alone;
There are graceful grasses to kiss your
feet,
Roses around you, and woodbine sweet,
And there is not a foot of the generous
land
That has not a gift for your heart or hand
At midsummer.

Come away from the world of men
At midsummer!
Hasten back to the land again;
Rest, you can choose from a thousand
bowers;
Smell the hay, and gather the flowers,
Sing with the lark, brood with the dove
On light and beauty, on heaven and love,
Live without labor, or strife, or greed,
For there is a life that is life indeed
At midsummer.

Were ever such nights as these you know
At midsummer?
There is no dark, and the sunset's glow
Waits for the silver light of the moon,
And dawn comes after it, swift and soon,
While calmly over the singing sea
Breaks the day of a blessing yet to be.
And the heart is filled with an exquisite
love
For the earth below and the heaven above
At midsummer.

Peace is perfect, for God is near,
At midsummer,
All that is lovely becomes more dear,
For One comes with us the way we take,
By golden cornfield or laughing lake,
And we walk with Him, as His friends of
yore,
Over mountain, or moorland, or shining
shore,
And we pray Him to comfort the sick and
sad,
And thank Him for making the world so
glad
At midsummer.

—MARIANNE FARNINGHAM, in *Christian World*.

Thoughts for the Thoughtful

The linden, in the fervors of July,
Hums with a louder concert. When the wind
Sweeps the broad forest in its summer prime,
As when some master-hand exulting sweeps
The keys of some great organ, ye give forth
The music of the woodland depth, a hymn
Of gladness and of thanks.

—Bryant.

He does not love us because we are so
lovely, but because He always loves what
He pities. — Elizabeth Prentiss.

We're imperfect enough, all of us, we
needn't be so bitter; and life is uncertain
enough at its safest, we needn't waste its
opportunities. — Juliana Horatio Ewing.

No one is really fitted for the highest
privileges and sweetness he may crave,
until he has learned to live well, to live
joyfully, without these. No one is fitted
for joy until he can live well *without* joy.
It is the law and the prophets. — LILIAN
WHITING, in "The Life Radiant."

One day a tremendous duty opens before
us, and we are aghast at its hardness.
What shall we do? What shall we an-
swer? Is Christ deserving of everything
from us, or only of part? It is a tremen-
dous test which all cannot stand. — An-
thony W. Thorold.

Keep back your own troubles — don't
hide them, but keep them back. Put them
aside, and let those who come in contact
with you feel only the result of them in
finding you full of sympathy, understand-

ing, and strength to give help where and
when it is needed. Remember the truest
and best way to help others is through
your character — through what you *are*.
No lasting work can be done in any other
way. — Anon.

In our whole life-melody the music is
broken off here and there by "rests," and
we foolishly think we have come to the end
of the tune. God sends a time of forced
leisure, a time of sickness and disappointed
plans, and makes a sudden pause in the
choral hymn of our lives, and we lament
that our voices must be silent and our part
missing in the music which ever goes up to
the ear of the Creator. . . . Not without
design does God write the music of our
lives. Be it ours to learn the tune and not
be dismayed at the "rests." If we look up,
God will beat the time for us. — Ruskin.

When the goldsmith fashions a chalice
for a king, he first purifies the precious
metal by fire to rid it of base alloy, and
stamps it with the assayer's approval.
Then he molds it into a fitting form for its
high uses. Then he burnishes and pol-
ishes it, chasing and adorning it to make
it lustrous. So our blessed Lord first tries
our faith as by fire, till the dross is gone,
and He can stamp it "Approved;" that is
"Praise." Then He shapes a "vessel meet
for the Master's use, prepared unto every
good work;" that is "Honor." Then He
puts on the finishing touches, till it flashes
back the lustre of His own face; that is
"Glory." — Arthur T. Pierson, D. D.

Powerful forces coming from the weather
influence brain workers and others; and
although Christian feeling often sets
weather and climate at defiance, we may
be sure that many of its startling changes
have no deeper cause than skyey influ-
ences. A sincere brother will often confess
how sadly he is "out of tune." It is a well-
chosen phrase. On certain days he is prob-
ably not himself, just as the strings of
the violin are deranged by atmospheric
changes. It would be wise sometimes to
refer a depressed brother to the barometer
rather than to the Bible. — Rev. W. L. Wat-
kinson.

Thy will be done means more than Thy
will be borne. No matter what sorrow in-
vades our life, we are still to do God's will.
We shall see afterwards that the sorrow
rightly accepted fitted us to do some
new duty, or to do our old duty more effec-
tively. "Speak, Lord, for Thy servant
heareth," is the right cry in the hour of
bewildering grief. "What wilt Thou have
me to learn and do?" It is not how we like
our new lesson, but how we learn it, that
is of highest importance; not how we feel
at the loss of an old tool, but can we make
more faithful and fruitful use of the tools
that are left? Life can never be the same,
we say; but it ought not to be, and what it
costs to make it better we can well afford to
pay. Instead, then, of a resignation which
passionately or passively, defiantly or de-
spairingly, lets go the prized possession,
let there be the heroism of renunciation
which says: "Now that I know God's
will, I lay this down of myself, to live a
better life — more blessed and more bless-
ing *without* it than I could have lived
with it." How certainly will the future
justify such faith, and a braver bearing of
God's will lead to a better doing of God's
will. — Mattie D. Babcock, D. D.

We are all going to the Father, but we are
not going alone. We are living in our
Father's house and journeying through our
Father's country, and all things are ordered

for our advancement if we will open our
eyes to see that Nature is His, for He made
it, and what men call science is the knowl-
edge of His truth; that beauty is His, for it
is the vesture He wears and the evidence to
the eye of the inward perfection; that the
family, the church, and the state are His, for
they are the great schools in which men are
trained to be like Him; that sorrow and
trial and the burdens of life are means and
tools in His hands for the making of noble
souls; that the vast movement of man's
life has been His from its far beginning;
that in every age He has spoken with more
voices and revealed Himself in more ways;
and that, through clouds and darkness, the
lines of a divine order more and more clear-
ly disclose themselves. The deepest and
richest belief in God is born in the souls of
those who find Him everywhere, and to
whom all things and all men are sacred be-
cause He made and cares for all. — Outlook.

Thou art my confidence, O Lord, when I
am troubled and perplexed at the slow
progress of Thy kingdom in the earth.
Help me to share Thy patience, as Thou
hast given me to share Thy love and work.
Thou who knowest the end from the begin-
ning, pity and sustain me when my igno-
rance of even what the morrow may bring
forth hangs like a cloud upon my heart.
Let me find Thy presence joy enough for
song and Thy love a motive for endurance
and for toil. To all who need Thee in their
sorrow and their sin, come, Lord, to cheer
and save! Amen! — Congregationalist.

Don't lose Courage! Spirit brave
Carry with you to the grave.

Don't lose Time in vain distress!
Work, not worry, brings success.

Don't lose Hope! who lets her stray
Goes forlornly on the way.

Don't lose Patience, come what will!
Patience oftentimes outruns skill.

Don't lose Gladness! every hour
Blooms for you some happy flower.

Though be foiled your dearest plan,
Don't lose Faith in God and man.

— Selected.

FRONT YARDS OF LONG AGO

FRED MYRON COLBY.

MRS. STOWE, somewhere in one of
her books — I think it may be
"The Minister's Wooing" — pictures one
of these old-fashioned front yards. It
was an unpretentious wide space, shut
in by a picket fence painted white. A
Lombardy poplar stood on either side of
the gate; morning glories and New York
Beauties clambered over the door porch,
and on either side of the walk grew
bunches of ribbon-grass and clumps of
southernwood. Poppies, larkspurs and
monkshood, and, later on, single mari-
golds and asters, grew under the windows.
Homely as everything was, the picture
recalls visions of old-time ease and hospi-
tality, and there is an idyllic grace and
sweetness about that departed life of a
by-gone century that is altogether lacking
in our more prosaic age.

The history of front yards in the old
thirteen States, if written, would be very
interesting reading. It would begin with
the romantic times of the early settlers,
and end in a treatise upon landscape
gardening. The first colonists, familiar
with the broad gardens and parks of
England and Holland, must have felt
somewhat confused when restricted to

front yards by way of pleasure-grounds. There is great pathos in the fact that they had time and place for gardens at all. Their life was stern and rugged, and for many years it was more necessary to raise maize and pumpkins and peas to keep themselves from starving than to lay out alleys and plant flowers and box-borders among the rocks and stumps.

But when, at last, the pioneers found time to cultivate a few of the amenities of life, how tenderly guarded were the little slips and cuttings which had been sent to them by friends beyond the sea! What fears they must have had lest the first winter's cold might cut them off in their infancy! And when they bloomed in the warm summer time, how their thoughts must have been carried to their old homes in the Norfolk fens, on the Kentish wolds, and among the Cornish hills where they had last seen them blossom!

There are rose trees still blooming which were brought over by the first settlers. I know of an old ruined cellar around which grow bunches of sweet-briar, the elegantine of the poets. It is like a bit of romance to see it there, to touch the leaves and make them give out their delicious fragrance, and each June to gather the lovely single roses, whose perfume is the purest altar, and whose petals are so deftly tipped and tinted with carmine. How it came there no one knows; but I love to think that the young wife of the settler had brought a slip from her home in the old country and set it out in the clearing the wilderness. It seems scarcely possible that civilized New England is no older than the apple trees that still thrive on the dreary shores of Duxbury and Marshfield, near the graves of Peregrine White and the doughty old soldier, Miles Standish.

Those early gardens and front yards are very pathetic in the contrast of their extent and their power of suggestion and association. Near the old Pepperell mansion at Kittery, Maine, the visitor can still see the remains of what was once an elegant front garden. There are the box borders and the rosebushes which were set out by the first Lady Pepperell in those long-ago days when Queen Anne was reigning in England and Addison was editing the *Spectator*.

Across the Piscataqua from the Pepperell House is another mansion of "ye ancient time." It is the Wentworth House, the home of Gov. Benning Wentworth of colonial fame, and of Lady Wentworth, of Longfellow's musical lay,

"Baronial and colonial in its style;
Gables and dormer windows everywhere,
And stacks of chimneys rising high in air."

Vast hedges of lilacs border the house, around which they seem to hold sweet communion. These are the very bushes planted there under Martha Wentworth's direction in 1760. Year after year they bloom and throw their fragrance to the soft June air. Unchanged themselves, they have witnessed decay and death at the ancient mansion. Their waving boughs seem to whisper many a sad requiem over the fallen glory of Wentworth House.

Who of us does not recall a front-yard garden, which seemed a very paradise to our childish eyes? There is one in my mind as I write, where there were a good

many lady delights growing under the bushes and coming up everywhere, even in the chinks of the walk, and hosts of yellow and white daisies. It was a miracle to see the tall tiger lilies and the great rosebushes all in bloom. Often have I waited by the gate, when sent on an errand, to have the mistress of the house pick a nosegay to send back to my mother. They were always prim flat bouquets, as was the fashion of the time, but the beauty and fragrance of those flowers will never be surpassed. There would be sprigs of lavender and burgamot and southernwood, and great leaves of odorous mint, huge white and damask roses, and sprays of asparagus, and, later in the season, bunches of China asters, snowballs and stately dahlias, wonderful to the eyes of a child.

It is to be deplored, I think, that more of these old-time flowers are not cultivated in our modern yards and gardens. Many of them were in no way inferior to the horticultural pets in which our sisters take pride today. Memory reverts to, and lingers fondly among, those flowers of my grandmother's time — flower-de-luce, blue, pink-and-white, and purple columbines, and the dear, sweet wild roses that grew so lavishly by the wayside.

"Oh, the dear old-fashioned flowers!

How sweetly they used to grow,
And fill with their perfumed splendor
The gardens of long ago,
Before these foreign invaders
Arrived to usurp their claims,
And bother us to remember
Their many new-fangled names."

Warner, N. H.

Her Bunch of Violets

MISS BARKER, the typewriter, came back from luncheon with a bunch of violets pinned to her coat. It was a sign that she had been out with some one who cared for her, and she was willing that every one in the office should read the sign. Her face showed a pleasant glow of consciousness as she hung up her wraps.

Then she took a drinking-glass, washed and polished it brightly, filled it with water from the ice-tank, plunged the stems of the sweet blossoms into it, and set it on her desk.

It happened that she was employed in the office of a weekly paper, the force of which was crowded into a few rooms in a way that made one large family of its members. Presently the proofreader strolled in and paused near Miss Barker's desk. She clicked away busily, but knew all the time that his eyes were fixed on her bunch of violets.

"It's nice to feel that I'm the means of letting him have that little whiff of sweetness," she thought, complacently, as he passed along.

A few minutes later the foreman of the composing-room stopped at her elbow. He was looking at her violets, too, but when she glanced up at him he gave a start, as if he had been caught at something, nodded awkwardly, and hurried off. Then the office boy did the same thing, and two of the typesetters came after.

"They're all enjoying them," mused the little typewriter. "I feel like a regular missionary!"

Before night every person in the office had stopped for a gaze, and, last of all, the editor himself actually came and sat down

by the machine, apparently for the sole purpose of admiring that bunch of violets.

He is a genial, kindly man, with hair that is turning to silver, and Miss Barker respects him thoroughly. After a moment he said, in a voice so low that no one else could hear:

"I have been wondering for an hour past whether I should come in here and tell you something, and I have decided to do it. You're fond of flowers, aren't you?"

The typewriter acknowledged that she was.

"So was Walter Savage Landor," replied the editor, with seeming irrelevancy. "He used to write tender little sonnets to blossoms, telling them how he loved to caress them where they grew, but couldn't bear to tear them from their roots, and all that sort of thing. But strangely enough he had a most unfortunate temper, that would break out now and then as long as he lived. There's a story about him to the effect that he once flew into such a rage with the cook that he threw her out of the window — and then, instantly remembering the flower bed under the window, cried out, 'Oh! oh! I forgot the violets!' Yes, amusing, isn't it? Well, do you know, you have been reminding me of that story today."

"I — don't understand."

"I know you don't," was the answer, spoken very gently, "and I shouldn't tell you, except that I think it's kinder to let you know. It isn't a case of temper with you, but the fact is, you've been letting your thoughts of these flowers take precedence of your thoughtfulness of other people — and you've been grumbled at this afternoon by everybody in this office because you had taken the only drinking-glass in the place for your violets, and never once noticed when all the thirsty people came in and glared at you for doing it!"

It was a hard lesson, but the little typewriter took it like a hero — and she proved that her fault had truly been lack of thought rather than lack of heart by gratefully insisting that her employer take that bunch of violets home to his wife. — *Youth's Companion*.

WHAT ONE GIRL DID

A WIND from God was blowing over her soul — Has it ever blown over yours? She began to see the value of her life and to long intensely to make the most of it for God — Do you? She considered that she had never really directly been the means of winning a soul for God in all her life — Have you? She had studied her Bible a little, because — oh, because it was the thing to do. Some parts she was interested in; some single passages were precious to her, but she did not love to study her Bible. Do you?

She went to the Chicago Training School. She learned how to make, not only the Bible, but life, yield up its riches to her. She saw how people were actually doing things in Christian work, bringing things to pass. She visited settlements, missions, industrial centres, etc. She broadened out. "It's a new world to me," said she, "and the Bible is a new book."

What will she do when she finishes her course? She doesn't yet know. She may become a deaconess or foreign missionary, but she may not — students of the school are never urged to enter such work. She may just go back to her own home to be a broader woman all her life

for the sanctified culture she gained in this school. The greatest difficulty was the first step, overcoming the inertia of habit; but she did it. She wrote the letter of inquiry. The rest came as a matter of course.

Dear girl reader, does this story interest you? Suppose you write a letter of inquiry. It can do no harm — it may do good. Address Mrs. Lucy Rider Meyer, 4949 Indiana Ave., Chicago, Ill.

THE POND PASTURE

L. M. MONTGOMERY.

It is purely fair and fragrant in its wide,
unbroken green,
Where the water laps and murmurs on
the margin thick with fern,
All the slope is sweet and tangled with the
clover's rose red screen,
And the corners are a flutter where the
orange lilies burn.

There are countless shadows flying where
the white-stemmed birches bend
Over lipping wave and ripple on its
hushed and dreamy shore.
There are minstrel breezes blowing where
the swaying grasses blend,
And the buttercups are rhyming all their
golden fairy lore.

Here is always balm and healing for a
world-worn, weary heart,
Nature's hieroglyphic message that the
centuries have coned;
Not a hint is here of striving or the tur-
moil of the mart —
Just a world of rest and beauty in the
pasture by the pond!

Cavendish, P. E. I.

Whose Mother Was She?

SHE rose at four in the morning, and made up the fires in the stoves. Her husband and sons were asleep. "Men," she said, "hated housework." She did not call the girls until breakfast was nearly ready, because "young things need sleep." She milked five cows before the sun was fairly up.

The farmer, his five children and two farm hands, sat down to breakfast, and she poured out the coffee and baked the cakes which they ate. After they had finished she ate her own breakfast if she cared for any. Then came washing or ironing or scrubbing or baking until it was time for the heavy noon meal which she cooked. Her daughters used sometimes to help a little, but in an idling, half hearted way. Sometimes she would drive them out with a queer, pathetic smile.

"Young folks like pleasure. They ought to have their fun!" she would say.

There was the morning's work to finish after the dinner was over. It was a large farm, and the men were hearty eaters. She "laid down" great quantities of meats and canned and dried vegetables.

After supper was over, everybody found some recreation but mother. The farmer smoked, the young people visited the neighbors or gathered at one end of the porch, chattering and laughing. Mother was inside at work, sewing, or with her great basket of stockings.

She would look out at them smiling.

"They like their fun," she would say. She looked at them again sometimes as if, old as she was, she would like some fun too, but she never joined them. They were with the friends whom they had made at college and school. Mother had been very little at school when she was young. Besides, she had no time for idling. Sometimes when she was making shirts for the boys, she worked until midnight.

One evening her youngest girl read her a story, which she thought would suit her mother's intellect. It touched and pleased

her greatly. She spoke of it for a year afterward.

One of her days was like all the others, except the Sabbath, when she had time to go to church. She was very happy there, but especially when they sang any hymn which she had known as a girl; she would join, scarcely above her breath, for she knew her voice was cracked.

When strangers remarked that she was growing thin, her children replied that it was no wonder. Mother's energy would wear the flesh from any woman's body. Her appetite failed; the very smell of the salt meat and cabbage which she cooked nauseated her. She used to listen eagerly when they talked of the fruits which could be bought in the city. But nobody noticed it. "Mother" had always been the motive power which had kept the whole machinery in motion. It never occurred to anybody that the power could be exhausted.

One day, however, when they came down to breakfast, the table was not spread, and no fires were lighted. For the first time in her life, when she was needed, mother lay in her bed, still and quiet. She would never work for them more.

After they had buried her they knew how much they had loved her. Their grief was sincere and deep. They never wearied in talking of her unfailing gentleness, her tender patience, her perfect unselfishness. None of them seemed to think, however, that by any effort of theirs they could have kept her with them still, loving, patient and unselfish. — *Selected.*

BOYS AND GIRLS

LIFE IN CHILE

MRS. IDA A. T. ARMS.

MY DEAR CHILDREN: I have been asked to tell you something about the little Chilean boys and girls and our mission work among them. In the first place, I wish you to get your geographies. Turn to the map of South America. Bishop Taylor called the people who lived there our "cousins." Can you guess why he did so?

People know very little yet about the continent of South America — its beautiful climate, extensive forests, inexhaustible mines, lofty mountains, large rivers, its alluvial plains that yield such rich harvests, its birds of wondrous plumage, its flowers that bloom during the entire year, and the really kind people, who just now are so loudly calling upon North America to aid them in throwing off Rome's galling chain.

Need of Missionaries

I think some of you boys and girls will be among those who will respond to their cry. Remember, it is God who has said, "Go ye into all the world and preach the Gospel to every creature." Just as Protestantism is the prevailing religion here in the United States, Roman Catholicism is the religion there. Had the Pilgrims sailed south and the Spaniards farther north, these conditions would have been reversed. Oh, the sadness of the lives of those who know not the Saviour, who are never certain that they will be admitted to heaven when they die, and who must suffer fearful tortures in order to appease the wrath of our dear Heavenly Father! It is so precious to tell them of a better and truer belief in God. I

hope some of you will be missionaries, and then you will know that nothing in the world can compare with this joy.

Follow down the coast now until you come to parallel 18 degrees south latitude. There Chile begins — that long, narrow country that extends all the way down to parallel 56 degrees, and includes one-half of the island of Terra del Fuego. As in all South America the people speak Spanish, save the Indians, who have their own language. It is a beautiful language and not difficult to learn. Then just see in what a vast territory you can use it.

Varieties of Climate

Being so very long, Chile has many varieties of climate. In the north, nearer the equator, of course it is warmer, while in the south, near the Antarctic Circle, it is very cold. You may sail along the coast for days in the north and not see a green leaf or a blade of grass; the sand is hot and desert-like. This is the region of the copper, silver and saltpetre mines. Then comes the semi-tropical climate, and you see vineyards, peach orchards, mulberry trees, and olives and figs growing in abundance. Farther south are the wheat-fields and the coal mines; and, still farther, the vast forests. It never rains in the north, never snows in the centre, except on the high mountain-peaks, while in the extreme south it is one long winter. The atmosphere is very clear there. In fifteen years I have never seen a fog, such as I experienced last winter in New York city. There seem to be many more stars, and we see the "Southern Cross" instead of the "Great Dipper" you like to trace out in the sky.

Chile is a republic, with its President and Congress. There are railroads, telegraphs, electric cars, electric lights, telephones, gas, large stores, fine residences, and famous parks. The houses are not built high as they are here, because they have

Fearful Earthquakes

in that country. Yes, you might fear them. The city of Concepcion, where my home is, has been destroyed three times, a great tidal wave sweeping in once and carrying everything out into the sea. Some day I may tell you of an earthquake which came since we lived there. We get so used to the little rumblings and quakings that we mind them very little. Yes, I have seen an active volcano. Wasn't it beautiful, with the long wreath of white smoke, and then the vivid red flames?

Flowers

in Chile are very many and very beautiful. November is our month of roses. Callas grow wild along the banks of the streams. Fuchsias and geraniums are on all the hillsides. Heliotrope will grow higher than your head. A flowering maple, or abutilon, is a shade tree in our school-yard, and for almost the entire year it hangs out its golden bells. Blackberries grow so tall that the fruit must be gathered with ladders, and one of our girls found a wood violet one day whose stem was more than six feet long.

Many things are

Exactly Reversed,

as Chile is in the Southern Hemisphere. A north wind brings heat. Christmas is

in summer time and the Fourth of July in midwinter. One sits on the opposite side of the cow to milk from what the farmers do here. You loosen the rein if you wish your horse to go faster. Questions requiring an affirmative answer are ended with the word, "No," and the rising inflection. If you wish a person to come near you, you would motion with the palm of the hand downward.

Yes, the children go to school, and when there they all

Study Out Loud.

Can you imagine the noise it would make? The Chileans are learning better ways, however, and our own mission schools have helped to teach them. The people are not very dark-skinned, as some persons here have imagined. Indeed, you would not guess that many of them were not North Americans. The rich people have very little association with the poor people. Until recently they have thought that the "peones," as they call them, were just meant to carry on their land and serve them.

Chileans are a

Very Hospitable People.

They will offer you all that the house contains if you visit them, and they will never laugh at your bad use of their language. They are by far too polite for that. Chile and Argentine are the two most progressive countries in South America.

Concepcion, Chile.

THE RUFFLED CAT

"I THINK you'll get it, Persia — I'm most certain sure. You're the only ruffled cat I know of anywhere."

'Lizabeth was giving Persia a bath the last thing. The new blue ribbon lay waiting on a chair, and Persia's own special brush to brush out her long, silky white hair. Persia's eyes and the ribbon matched splendidly, and the beautiful white silky ruff was most charming.

'Lizabeth was going to the fair. So was Persia. She was going to take the prize! It was the first time there had been a cat show at the little country fair.

On the way to the grounds they passed Ann Sally Dunn trudging on through the thick white dust. 'Lizabeth's father asked her to ride with them.

"Let me take your bundle," he said, kindly.

"It's Pussy Willow," little Ann Sally murmured. "I'm going to exhibit her, and get a prize. I put her in a paper bag so's not to get her dusty. Pussy Willow doesn't mind; she's a very polite cat."

"Oh, my!" thought 'Lizabeth, "she's going to exhibit that awful freckled cat, with hair just as short as — as — mine. I should think she'd be ashamed to!"

The paper bag rustled gently, as if poor short-haired Pussy Willow were making a feeble protest. Persia, on 'Lizabeth's lap, purred aristocratically. Then they got to the fair grounds, and were swallowed up in the dusty, holidaying crowd. The cat show had not begun, because there were not any cats! It began as soon as Persia and Pussy Willow got there. By and by a few others came, and were arranged in a row along the side of the

"Hall." Ann Sally and 'Lizabeth wandered up and down, and looked into all the little furry faces, and gravely examined all the furry coats.

"Nobody's as pretty as my Persia," thought 'Lizabeth.

"Nobody else has got a card around her neck saying how many rats she's caught," murmured little Ann Sally, pulling the bit of pasteboard straight and prim under Pussy Willow's chin. "I'm so glad I thought to put it on! They wouldn't ever have known 'bout that."

The card was tied on with a bow of bright pink twine—ribbons were scarce at Ann Sally's. It read: "I cort 7teen Rats in one Munt." 'Lizabeth read it slowly, and felt a little ashamed of Persia—Persia'd never caught any rats in all her months!

It was a very interesting fair to 'Lizabeth, the ice cream soda was so good, and the merry-go-round was such fun. And she bought a cane with a whistle in one end, and listened twice to the man singing "The Star-spangled Banner" in the graphophone. Oh, yes, it was a beautiful fair to 'Lizabeth! She found Ann Sally after a while, and compared notes with her, and Ann Sally had not eaten anything, or bought anything, or—listened—to a—single—thing! She had just wandered around, and looked at the things that did not cost anything at all.

"It was nice just to come," Ann Sally said, quietly, "and bring Pussy Willow." That reminded 'Lizabeth of Persia, and she ran up to see if she had got the prize yet. No, the prize-man was just beginning at the other end of the row with a pencil and paper in his hand. He looked very important and grave.

"Ann Sally'll be dreadful disappointed," thought 'Lizabeth. "An' she hasn't had any fun either. I'm real sorry for Ann Sally." Then very suddenly indeed she remembered something Aunt Meg had explained to Benny. She remembered it, every single word. Aunt Meg seemed to be saying it to her right there in the big, bare hall. 'Lizabeth watched the prize-man coming up the row of cats, and tried not to hear Aunt Meg's sweet, low voice. The prize-man had not put any blue ribbon on any cat's neck yet—of course not. He had not got up to Persia! Blue ribbon meant the first prize, and red the second.

"Nobleness obliges," said Aunt Meg's gentle voice in 'Lizabeth's ear. While the prize-man was looking at a "brindle cat" two cats away from Persia, 'Lizabeth thought very hard indeed. A great deal of thinking can be done while a prize-man is looking at two cats. Then 'Lizabeth ran ahead to Persia, and gathered her little warm, silky body into her arms, and slipped out of the hall.

"You won't mind, will you, Persia?" she whispered in the silky ear. "You see, Ann Sally hasn't had a mite of fun eating things and hearing the 'Star-spangled Banner.' She's just got Pussy Willow. And you know what Aunt Meg said, Persia—you are noble and handsome and ruffled, and nobleness obliges you to let Ann Sally's cat get the prize."

Ann Sally's cat got the prize. It may have been the "7teen Rats," and it may have been—wasn't it?—because beau-

tiful "noble" Persia was not there when the prize-man came along. At any rate, when 'Lizabeth got back to the hall, there was the blue ribbon around Pussy's neck, beside the card with "7teen Rats" on it. And there sat Ann Sally close to her, with the most radiant little face! She was too excited to notice that Persia was in 'Lizabeth's arms instead of in the row of cats.

"She's got it!" cried Ann Sally, joyfully. "I guess maybe 'twas the card about the rats. I'm so glad I put it on!" — *Junior Endeavor World.*

CLARENCE'S FIRST PURCHASE

A True Incident

ANNIE A. PRESTON.

A tale worth the telling because it is funny:

Once a very small boy without any money
Ran away to the store to buy him a hat,
And took to pay for it the striped house-cat.

'Twas a hot summer's day, and pussy was fat.
Wee Clarence had on neither shoes, socks,
nor hat;
His kilt was quite mussy, his curls all awry,
His lip on a tremble, with a great mind to cry.

In a small piping voice he said, with a lisp:
"Dear, kind Mr. Keep-store, I came, cos I wish
You would sell me a nice pretty meetin'-wear hat,
And take for your pay this lazy old cat."

"She ain't dood fur nuffin, I heard mam-ma say,
So I fought you could just as well have her for pay."
So the merchant quite gravely placed on the small head
A dainty white hat with ribbon of red.

And smiled: "You have brightened a very dull day,
A bit of good cheer is always good pay."
"I fank you," said Clarence, "I did 'member that;"
And away he ran home, followed close by the cat!

Willington, Conn.

The Cat and the Young Alligator

OUR Tabby, the cat, showed great curiosity; not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with widely distended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect. — *Christian Register.*

— Tommy had just said his prayers and climbed into bed when his brother Ned gave him a sharp pinch. "Ow!" wailed Tommy, "I'd hit you a good, sound whack for that if I hadn't just gone and attracted God's attention." — *Lippincott's.*

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson VI

SUNDAY, AUGUST 7, 1904.

1 KINGS. 17:1-16.

GOD TAKING CARE OF ELIJAH

I Preliminary

1. **GOLDEN TEXT:** *He careth for you.* — 1 Pet. 5:7.

2. **DATE:** Uncertain: B. C. 910 probably.

3. **PLACES:** Gilead, east of the Jordan; Samaria, capital of Israel; Cherith, a brook or wady, not far from the Jordan; Zarephath, a Zidonian town, between Tyre and Zidon.

5. **HOME READINGS:** Monday — 1 Kings 17:1-16. Tuesday — 1 Kings 17:17-24. Wednesday — Luke 4:23-30. Thursday — James 5:13-20. Friday — Psa. 34:11-22. Saturday — Psa. 33:10-22. Sunday — Matt. 6:24-34.

II Introductory

Ahab had been for ten years on the throne. The wicked purpose of his queen, Jezebel, had been accomplished. Baal-worship was firmly established in Israel. Those who refused to conform, who remained loyal to Jehovah, had been driven into exile — all but a remnant, who, clad in sheepskins and goatskins, "wandered in deserts and mountains and caves of the earth," being "destitute, afflicted, tormented." But in this hour of idolatrous triumph there came an unexpected and startling check. Out of Gilead, east of the Jordan, suddenly appeared the greatest of the prophets since Moses' time — Elijah the Tishbite. There is no hint of his parentage. Without warning or apology he stood before Ahab, and declared, by the life of the Lord God of Israel, that there should be neither rain nor dew in the land henceforth but according to his word. The judgment having been pronounced, the prophet disappeared as abruptly as he came, finding a temporary retreat by Divine direction in the secluded thickets of the brook Cherith, not far from the Jordan, drinking of its waters and fed by the ravens, who neglected not to bring him his portion of bread and of flesh at break of day and at fall of night. The brook dried up at last, and then, in obedience to a new direction from his unseen Provider and Guide, Elijah went to Zarephath, beyond the confines of Israel, in the territory of the Zidonians — the very home of the Phœnician idolatry. There, he was assured, a widow had been commanded to sustain him. And when he reached the gate of the city, weary, thirsty, faint with hunger, he found her — and his quest must have seemed a mockery when he first beheld her — gaunt, hollow-eyed, feebly picking up a few sticks to cook her last cake for her son and herself ere she gave up the bitter struggle for bread and lay down to die. Nothing but a handful of meal in the jar and a little oil in the cruse — that was all she had, she told the prophet, confirming it with an oath in the name of the living God whose servant she recognized before her. A worthy antetype of that Syrophenician woman whose faith our Lord so highly commended, this trustful widow believed sufficiently in the prophet's word to make for

him the cake in the assurance that the cruse should not fall nor the jar waste until the Lord should send rain upon the earth. And her faith did not miss its reward. In succoring Elijah she succored also her son and herself.

III Expository

1. **Elijah.** — His very name was a protest against the prevailing idolatry — "My God is Jehovah." The Tishbite — signifying that his birthplace or residence was in an unknown Tishbi, or Thisbe, in Gilead. Of the inhabitants (R. V., "sojourners") of Gilead — the rugged region east of the Jordan, between Bashan on the north and Moab on the south. Its people then as now were of the Bedouin type, wild, uncultivated, nomadic. Everything about Elijah — his style of dress and food, the fleetness of his movements, his boldness of speech, his disdain of personal comfort — bespoke his Gileadite origin. Said unto Ahab — king of Israel. As the Lord God of Israel liveth. — Few dared to breathe that holy name, so cruel and unrelenting had been the persecution instituted by Jezebel. Before whom I stand. — He lives, and I am His servant. He is Israel's God still, though Israel has forsaken Him and gone after Baal. And in His name, and because He lives, I affirm, etc. James (5:17, 18) tells us that this judgment of drought which he announced to Ahab was granted in answer to prayer. Shall not be dew nor rain — not absolutely none, but a sufficient suspension of both to bring on slowly but surely that most dreaded of Eastern calamities — drought. These years. — It lasted three and a half years. But according to my word. — The judgment was to be punitive, reformatory, instructive; and its duration was to be limited by its effect. The people were to be punished for their apostasy, brought back by penitence to Jehovah if possible, and taught that the powers of nature were under the control not of Baal, but of the living God whom they rejected. "Since Baal was worshiped conspicuously as the generating Nature-power, so was the impending drought and barrenness a tangible proof of the impotence and nullity of this idol" (Pulpit Commentary).

The fertility of Palestine is entirely dependent upon the regularity and copiousness of the rains, and, during the long intervals between them, upon the heavy dews. Hence both dew and rain are frequently employed in the Scriptures as emblems of blessing (Deut. 33:28; Psa. 72:6); and the cessation of them is treated as a great misfortune (2 Sam. 1:21; Isa. 5:6) (Todd). — Drought was one of the punishments threatened by the law if Israel forsook Jehovah and turned after other gods (see Deut. 11:17; 28:23; Lev. 26:18, etc.) (Rawlinson).

2.4. **The word of the Lord came unto him.** — He had evidently obeyed a Divine direction in warning Ahab; his subsequent movements were also divinely ordered. Get thee hence . . . eastward. — He was to disappear utterly during the period of punishment, both to avoid the wrath of the king and the importunities of the people. The brook Cherith. — The "brook" is utterly unknown. It was "in front of" the Jordan, but on which side cannot be determined. Commanded the ravens to feed thee. — Evidently Elijah himself, while acting as God's messenger and mouthpiece, was to be under training. To be required to conceal himself in a gorge, and trust to having his table supplied by birds of the air who would be commissioned to feed him, must have been a serious trial for his faith.

A missionary in India, writing in the *Sunday School Times*, declares it to be his firm conviction that the ravens stole the food for Elijah

from the bazaars of Jerusalem or Jericho, and tells how often these rapacious birds had snatched food from his children while they were eating. "Our nurse one day prepared a fowl to be grilled, and standing in the doorway, plate in hand, called the cook to come for the fowl. When the man came, the nurse discovered that her plate was empty. A kite or crow had carried away the fowl without her knowledge" (Peloubet).

5.7. **He went and did — the obedience of an unquestioning faith.** Ravens brought him bread and flesh . . . morning . . . evening — their own movements, their own voracious appetites, held in check by a power Divine. Elijah received his daily supply, and no more; there was no storehouse for the morrow save the Divine promise, and he doubtless learned to take no thought for the morrow. The imagination can easily call up the figure of the stern Bedouin prophet, restricted to his temporary hermitage in the dense thicket of the wady, unseen of men, alone with God, rising in the morning to find the birds alighting near him with bread and meat in their bills, and not forgetting him at nightfall after the hot, sultry day. After a while the brook dried up. — His prediction was being terribly fulfilled, and the effect of it was coming home to himself now. He had drank of the waters daily for above six months (1 Kings 18:1), but the brook had narrowed to a tiny streamlet and finally had dried up entirely — a strong temptation, doubtless, to distrust his unseen Provider.

Various attempts have been made to get rid of the miracle. Some scholars have claimed that the word which is rendered "ravens" means also "merchants," and is so translated in other places. Their idea is, that Elijah was fed by traveling companies of merchants, who passed by his hiding-place. Others, and among them no less an authority than Jerome, have held that there was a town near by, called Orbo, or Oreb, whose inhabitants, the Orebim (which is the word rendered "ravens"), fed the prophet. Jerome seems to speak of the town as if it were known to him. But the best scholars generally take the story as it stands, and understand that it speaks of ravens (Todd).

8,9. **The Word of the Lord came to him.** — He waited till it came. He did not, in his forebodings of the pangs of thirst, emerge from his hiding-place to flee to the Jordan or anywhere else. He did not try to take care of himself. God had bidden him to abide in Cherith, and God would and did relieve him at the right time. Arise, get thee to Zarephath . . . dwell there — not to an Israelite, but to a heathen, city; to "a city which belongeth unto Zidon;" on the road between Tyre and Sidon; in the kingdom of Ethraal, in the home of Jezebel. God could take care of him there; in truth, he was perhaps safer there than anywhere else, for in the search that was made for him it probably never occurred to Ahab to look for this anti-Baal prophet amid the very shrines of Baal. Commanded a widow woman to sustain thee — appointed rather than commanded

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

(see verse 12). Elijah's faith must have been indeed strong as he crossed the heathen frontier and reflected that his sustenance was to be expected from an unknown fellow-mortal, and she a woman and a widow at that.

As Christ tells His unbelieving contemporaries to their shame (Luke 4:25, 26), Elijah was not sent to this widow in order that he might be safely hidden at her house . . . but because of her faith, namely, to strengthen and increase it, he was sent to her, and not to one of the many widows in Israel, many of whom would also have received the prophet if they had been rescued by him from the pressure of the famine (Kell).

10. He arose and went — quenching his own doubts, if he had any, in implicit obedience. Came to the gate — on the south of the ancient city, according to tradition. The Crusaders marked the reputed spot of the widow's house with a small chapel. Beheld . . . widow woman . . . gathering sticks — a sorry prospect for the famished prophet, when his eyes by some divine instinct rested upon this pinched, starving woman picking up "two sticks" to cook the last meal she expected to eat on earth. Fetch me . . . water — a request by which he could determine whether he was addressing the appointed woman or not. Her compliance and subsequent talk showed him that he was not mistaken.

11, 12. As she was going. — Apparently there was no pressing lack of water here; only of food. Bring . . . a morsel of bread — a further appeal to her hospitality, and providentially calculated to evoke a confession of her extreme poverty, her widowhood, and her knowledge of Jehovah. As the Lord thy God liveth. — She does not invoke Baal or Astarte in her asseverations. Undoubtedly she knew well the God of Israel, and recognized the speaker as "a man of God." Bahr thinks it "not impossible that she was an Israelite by birth who had been married to a Phoenician." I have not a cake — not even the thin cakes, three of which were allowed for each person for one meal (Luke 11:5). The failure of the crops in Israel in consequence of the drought was felt in Phoenicia also, which looked to Israel as its granary. Handful of meal. — Her "jar" (rather than "barrel") of corn meal had dwindled to a mere handful. Oil — olive oil, used as we use butter. Cruse — thin necked bottles or jars, sometimes provided like a pitcher with handle and spout. Dress it for me and my son. — There was not enough for two, for one even; and how could she provide for three? She had reached the verge of starvation. She had saved and pinched to the last, and now had come to the last. This son, according to tradition, grew up to be the prophet Jonah, and was in his youth the attendant of Elijah.

13, 16. Fear not. — The prophet's heart was not dismayed. The assurance had been given him that the widow's supply should not fail. He would inspire now this fainting, disheartened woman with the same certainty. Make me, therefore, a little cake first, etc. — a test of faith for the widow, not a sign of selfishness on the part of the prophet. Use your last visible remnant for me; and depend on my prediction that you and your son will be fed. Thus saith the Lord — whose word never failed. Meal shall not waste — an antetype of the multiplication of the loaves and fishes under the Saviour's touch. Until . . . the Lord sendeth rain. — The miracle was to continue as long as was needed. She went and did — her obedience evidencing her faith. Did eat many days — nearly three years. Barrel of meal wast-

ed not. — They never got to the bottom of the meal jar; they could never empty the oil cruse — simply because God had so spoken.

IV Illustrative

1. Is thy cruse of comfort failing?
Rise and share it with another;
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mingle in the garner
Scatter all with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.
Is the heart a living power?
Self-entwined, its strength lies low;
It can only live in loving,
And by serving love will grow.

(Mrs. Charles.)

2. In a village in Poland there lived a pious peasant. Without any fault on his part, he had come short on the payment of his rent, and the landlord had threatened to turn him out, although it was in the middle of winter. On the next day he and his wife and children were to leave their home. During the evening he was conducting family worship, and while reading a portion of Holy Scripture there was a knock at the window. It proceeded from an old friend, a raven, which Dorby's father had taken from the nest and trained. He opened the window; the raven popped in, having in its beak a ring set with costly stones. At first he thought of disposing of the ring; but on reflection he took it to the minister. The latter at once recognized the ring as one belonging to King Stanislaus, to whom he went immediately and told the story. The king sent for Dorby and rewarded him, so that at once he was relieved from want; and the next year he made him a present of a new house and a garden. Above the house door a tablet was erected, with the inscription: "Thou calledst in trouble, and I delivered thee" (Foster's Cyclopaedia).

President Lincoln and the Dying Boy

DURING the hard days of the war, President Lincoln made frequent visits to the hospitals, that were always overcrowded with the suffering and dying. On one occasion he stopped to speak to one of the patients, a mere boy of sixteen, who had been mortally wounded, and was nearing his end.

President Lincoln, taking the thin, white hand, said:

"My poor boy, what can I do for you?"

With a beseeching look the little fellow turned his eyes to the homely, kindly face, and asked: "Won't you write to my mother for me?"

"That I will," answered the President; and calling for a pen, ink and paper, he seated himself and wrote a long letter. When it was finished, the President rose, saying:

"I will mail this as soon as I get back to the office. Now, is there anything else I can do for you?"

In some way the boy had come to know that it was the President. And so, looking at him in the most appealing sort of way, he asked:

"Won't you stay with me till it's all

over? It won't be long, and I want to hold on to your hand."

That was too much for the great hearted President to resist. The tears came to his eyes, and he sat down by him and took hold of his hand. The little fellow did not move or speak a word. This was some time before four o'clock, and it was long after six before the end came.

But the President sat there as if he had been the boy's father. When the end came, with a prayer he folded the thin hands over the pale, thin face. The tears streamed down his cheeks unheeded.

Was it a wonder that the soldiers loved him? — *Lutheran.*

Bishop Cranston and Dr. Hykes

BISHOP CRANSTON at a Methodist Conference recently said: "When I was in China I was in very close touch with a man who was always ready for an emergency; constantly in his work throughout China he was beset by mobs, his life often in danger. He was always able by shrewdness and presence of mind to avoid anything serious. On one occasion, when a mob was threatening his life, making it all but impossible for him to escape, he said to them: 'I am about to take myself apart. First, I will take out my teeth.' He took his teeth out, and the mob disappeared. Another mob gathered not far away. Taking the teeth out again, they withdrew to a respectful distance, and putting both hands to his head, he said: 'If you do not clear out, I will unscrew my head.' That man is about to address you." To this Dr. Hykes adds: "The good Bishop did not tell the whole story. After the mob had dispersed, I was approached by a Chinese juggler who told me he would give me anything I asked if I would show him how he could take out his teeth and unscrew his head."

Race Done?

Not a Bit of It

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor; in fact, I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was, just wasting away, growing thinner every day, and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food, which had done much good for her, and she finally persuaded me; and although no other food had done me the least bit of good, my stomach handled the Grape-Nuts from the first, and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco, and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous, and do fifteen hours' work.

"I believe the sickest person in the world could do as I do — eat three meals of nothing but Grape Nuts and cream, and soon be on their feet again in the flash of best health, like me. Not only am I in perfect physical health again, but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts, for I want to see my friends well and strong.

"Just think that a year ago I was dying, but today, although I am over 55 years of age, most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look for the little book, "The Road to Wellville," in each package.

OUR BOOK TABLE

MONUMENT FACTS AND HIGHER CRITICAL FANCIES. By Prof. A. H. Sayce, LL. D., D. D. F. H. Revell Co.: New York. Price, 75 cents, net.

Nearly all the reviews we have seen of this book have been extremely unfair, one-sided and misleading, either from ignorance or something worse. They represent Prof. Sayce to be an adherent of the old-time traditional school and an uncompromising opponent of all modern views of the Bible. That this is by no means the case, any one who has read his works must know. But the fact is very carefully concealed by most of the papers. This book is directed, in the main, against certain extreme positions of what the author calls "the school of skeptical theorists," with whom evangelical believers have no sympathy; and he delivers some telling blows against those positions—positions which are in no way essential to the full maintenance of the general contentions in regard to that modified view of the Scriptures concerning which most of our scholarly men are now so well agreed. Prof. Sayce, indeed, explicitly says: "We can never return to the point of view of our forefathers in regard either to Greek or to Hebrew history. Where criticism went wrong was in its belief that, unaided, it could solve all the problems of history." Prof. Sayce is very jealous of the rights of archaeology, being himself in that line of work, and he thinks those rights have not been sufficiently regarded by the philologists; hence he rejoices with great glee when he can make a point against them or catch them slipping. He says: "But within the lawful domain of philology the work of the critic has been fruitful. We have learned much about the text of the Old Testament Scriptures which was hidden from our fathers, and, above all, we have come to take a truer and more intelligent view both of the text itself and of the literature to which it belongs. We have learned that the Old Testament Scriptures are as truly a literature as the classical productions of Greece and Rome, that they were written by men, not by machines, and that they reflect the individual qualities of those who wrote them, and the coloring of the various ages of which they were composed."

He protests against the common practice of "transforming the old Hebrew authors into men like ourselves;" declares that "evolution has been a potent factor in the history of man," that "the law which lies behind the narratives of Genesis is the law not of Moses, but of Hammurabi;" that "the cosmology of Genesis is the cosmology of Babylonia in a fundamentally changed form"—"the Hebrew writer must have had the Babylonian version before him" and intentionally altered it to suit his higher ideas. He protests most vigorously against the dogma of "verbal inerrancy" as Hindu and mechanical, not Christian nor worthy of our religion.

These are things which the ordinary articles based on this book going the rounds of certain papers entirely ignored; but they will be taken into account by those who are seeking the truth.

THE FATHERHOOD OF GOD. By A. Lincoln Shute. Eaton & Mains: New York. Price, \$1.

Rev. A. Lincoln Shute, of the Rock River Conference, undertakes in this book to overthrow the idea that God is in any sense the Father of all mankind, or that men are brothers. He holds that none can be in a filial relation to God except those who have been born again. We think he is mistaken, and that God can rightly, properly, be called Father of all mankind, without detriment to the other truth that in a more inward vital spiritual sense He is espe-

cially the Father of them that believe. It is, of course, largely a question of terms, as theological discussions usually are. But it is well to remember that St. Paul, speaking to the Athenians, and evidently including them with himself, says: "We are the offspring of God." And in the Old Testament God constantly calls the Jews His children, all of them, the most rebellious and disobedient, those giving the least possible evidence of having been born again. We cannot afford to throw over the parable of the Prodigal Son, as we should have to do on this narrowly restrictive theory, which makes all the world, with the exception of a small number, children of the devil. Indeed, our author finds himself obliged to admit that all infants are children of God; and if this be so, why should he not also accept, what seems to us the true conception, that sinners are wandering, disobedient children of God who have left the Father's house for the far country, to whom He is constantly calling: "My son, give me thine heart," and trying to win them back. As St. John says: "We have known and believed the love which God hath to us." That is all the difference. The others have not comprehended it, perhaps never will, but it is there just the same. He is their Father, though Abraham is ignorant of them and Israel acknowledges them not, and certain hyper-orthodox theologians deny that they have any part in the matter. There is not the slightest need that we become Universalists because we hold firmly to the common brotherhood of man and the general fatherhood of God. We no more need to give up these precious and important doctrines to them, than we need to give up the catholicity of the church to the Romanists, or the sovereignty of God to the Calvinists, or the inward light to the Quakers. We only need to guard these matters against perversion by proper distinctions at certain points and by emphasizing the correlative truths. All error that is really dangerous consists of half-truths. They who are broad enough to take in the whole truth are all right. That God is a Father to those whom He has adopted into the inner circle of His affection and regards with special complacency because of their right conduct, is a very important truth, but, in our opinion, it is not the whole truth, and we should make a great mistake if we gave up the thought that He is also a Father to those who disobey and misunderstand His love.

UNDER THE VIERKLEUR. A Romance of a Lost Cause. By General Ben Viljoen. Small, Maynard & Co.: Boston. Price, \$1.50.

The author, a commandant in the late Boer War, is a very interesting personality, and has had a large experience for one only thirty-six years of age. After fighting bravely against the British and being sent as a military prisoner to St. Helena, he came to this country in 1903 and has remained. He is now at St. Louis as president of the War Exhibition Company. He has already published one book, "My Reminiscences of the Anglo Boer War." Its success was so marked that the first edition of the present book was made 7,000, no less than 5,000 being sold before publication. It is a love story, but the incidents are drawn almost wholly from actual episodes in the war, and most of them from what happened to the author himself. It is, of course, strongly partisan, devoted passionately to the interests of the "lost cause."

THE GATES OF CHANCE. By Van Tassel Sutphen. Harper & Brothers: New York. Price, \$1.50.

A series of extremely fantastic and improbable tales, recounting the strange and weird experiences of two young men of Bohemian tendencies. The scene is New York of the present day, but the intricacies of plot and atmosphere of mystery give an almost Oriental flavor. It will very well serve to pass away an idle hour.

THE TEACHERS' EDITION FOR ELEMENTARY GRADES. The Educational Music Course. By J. M. McLaughlin and W. W. Gilchrist. Ginn & Co.: Boston. Price, \$1.

This book is a teacher's manual, and has been designed to supplement the "New First Music Reader" of "The Educational Music Course." It will also prove invaluable as a guide to all elementary music teaching in the schools. Among its entirely new features are the following: 1. It presents a comprehensive and practical plan, with plenty of drills, for training and developing the child voice. 2. There is introduced an entirely new system of developing tone relation. 3. It gives a collection of superior rote songs for use in the first three years of school. 4. It contains an appendix of the songs of the great masters. 5. It presents complete piano accompaniments for all the song material of the "New First Music Reader," and for all the songs in the manual itself. 6. Invaluable "Aids to Teachers" are included for the special purpose of making more effective the work with the "New First Music Reader."

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OUR BODIES AND HOW WE LIVE. An Elementary Text-book of Physiology and Hygiene for Use in Schools. By Albert F. Blaisdell, M. D. Ginn & Co.: Boston. Price, 75 cents.

This well-known, widely-used book was first published twenty years ago and revised ten years ago. It is thoroughly revised again, and in part rewritten, to bring it completely down to the present time, and put it fully in touch with the latest scientific thought. It can be highly and unqualifiedly recommended from every point of view. We are glad to note its uncompromising and truthful utterances as to alcoholic drinks of every sort. It pronounces against them very strongly, and calls alcohol a poison, not a food; "the idea of calling it a food is an evident contradiction of terms," it says. It is all that can be desired on the temperance topic, standing straight for total abstinence as demanded by science, morality, and health.

CLERICAL SYSTEM. By Willis V. Dick. Jennings & Pye: Cincinnati. Price, 60 cents, net.

The secondary title is somewhat extensive, and sufficiently describes the book. It reads as follows: "Economics of Library, Periodicals, Sermonology, Correspondence, Administration and Business; a Cabinet Classification of Literary Wealth, Homiletic Material, Special Studies, and Office Work, inscribed to Young Ministers of all Denominations, students and all professional people whom it may interest." Not many will be found systematic enough to make use of all the excellent devices here offered them for garnering and exploiting the results of their reading. And not all will agree with every suggestion. This, for instance, will be questioned by many: "It ought to be needless to say that the minister should use printed letter or note-heads, for it is inexcusable not to do so." Why inexcusable? Nevertheless, it is a good book, to be highly commended in the main.

THE HOUR-GLASS AND OTHER PLAYS. Being Volume Two of Plays for an Irish Theatre. By W. B. Yeats. The Macmillan Co.: New York. Price, \$1.25, net.

The two other plays referred to are "Cathleen Ni Houlihan" and "A Pot of Broth." All three have been performed in Dublin, London, and other places. They are quite short, with but few characters, and unexceptionable in tone.

IN SEARCH OF THE UNKNOWN. By Robert W. Chambers. Harper & Brothers: New York. Price, \$1.50.

We are somewhat struck by the appropriate fact that on the first page of this book appears the name of Prof. Farrago, for the whole thing is a perfect farrago of nonsense from beginning to end. The publishers call it "a unique and diverting story of the strange adventures of a learned professor who is on the track of some entirely new facts with which he intends to astonish the world." It is unique, and perhaps, to a mild degree, diverting, but it is distinctly disappointing.

BELGIAN LIFE IN TOWN AND COUNTRY. By Demetrius C. Boulger. G. P. Putnam's Sons: New York. Price, \$1, net.

The useful English series on "Our European Neighbors," republished in this country, has now reached its eleventh volume with Belgium. All the phases of society and government, literature, science, trade, commerce and colonies, in that land, are pleasantly set forth.

BIBLE STUDIES IN THE LIFE OF PAUL, HISTORICAL AND CONSTRUCTIVE. By Rev. Henry T. Sell, D. D. F. H. Revell Co.: New York. Price, 50 cents, net.

This is the sixth book of the kind which the author has prepared and sent forth. The others have been well received, as this doubtless will be. There are three parts: "Paul's Preparation," "Paul's Journeys," "Paul's Writings." It is well adapted for the use of advanced Sunday-school classes and private study.

KYRIE ELEISON. A Manual of Private Prayers. By H. J. Wotherspoon. The Westminster Press: Philadelphia. Price, 50 cents.

Aids to intercession and private devotion, with some notes and special helps, more particularly adapted to Episcopalians, it would seem, though published by Presbyterians.

FIRST STEPS IN PUBLIC SPEAKING. By George W. Hoss. Crane & Co.: Topeka, Kan. Price, 50 cents.

This is not a book on elocution, but on oratory and extempore speaking, aiming to carry the student up from the very beginning to higher work. It has been used in the school-room for many years, and, it would seem, might produce good fruit. The chapters treat the "Preparation of the Address," "Invention," "Composition," "Divisions of Discourse," "Delivery," etc.

CALUMET "K." By Merwin-Webster. The Macmillan Co.: New York. Price, 25 cents, paper.

First published in October, 1901, now sent out in this special edition. Mr. H. K. Webster and Mr. Samuel Merwin are the authors. It is a breezy, dashing story, full of energy, push, and vigor, showing, also, what grit and loyalty can do against the determined opposition of powerful corporations. It relates how a big grain elevator at Chicago was built against time and in the face of many difficulties by a man who knew how to bring things to pass and how to handle men. A corner in the wheat market, with its thrilling excitement, comes in, and a gentle love story is not lacking to add its charm.

THE LIFE-GIVING SPIRIT. A Study of the Holy Spirit's Nature and Office. By S. Arthur Cook, A. M., S. T. B., Att. D. Jennings & Pye: Cincinnati. Price, 25 cents, net.

One of the "Little Books on Doctrine," issued by our Western Publishing House. These books greatly vary in merit. The present venture is by the pastor of the First Methodist Episcopal Church, Mindon, Minn. A great variety of important topics are very briefly touched upon—such as the Spirit's office in giving us the Scriptures, the Spirit's office in sanctification, the Spirit in the Old Testament, the leadings of the Spirit—but they are not particularly illuminated. Those who have not access to larger and more valuable treatises will doubtless be somewhat benefited by its perusal, but we could have wished for more definite, clear-cut statements.

IS THE LORD AMONG US? By D. W. C. Huntington, D. D. Jennings & Pye: Cincinnati. Price, 50 cents.

Nine sermons are here, making an additional volume in the "Methodist Pulpit" series. They are characterized by solid thought, judicious discrimination, and practical aim. We have found nothing in them to dissent from, and very much to approve most heartily. They are far from commonplace, but are fruitful of suggestion. Each discourse is divided into a number of business-like headings, and each concludes with a series of carefully formulated "Remarks." In the sermon on the Bible the author takes occasion to

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dissipate the foolish fears concerning the scientific Bible study of the present time, which, because unfortunately labeled Higher Criticism, has frightened so many good people; he himself takes, of course, the only reasonable view. Some of the other topics are: "Fretfulness," "Selfishness," "Consecration," "Doubting," "Faith."

THE THEORY OF THE SECOND BLESSING. Is it Either Wesleyan or Scriptural? By Rev. L. Villars. Lockport, Ill. Price, 10 cents.

An essay read before the Rockford District Ministerial Association, and printed by request. The author is "fully persuaded that John Wesley never heard of the doctrine nor experienced it as taught by modern perfectionists." We cannot endorse quite all his positions, but he states a good deal of truth that greatly needs stating, and punctures some errors that are doing much harm. He was formerly president of McKendree College.

JESUS CHRIST AND THE PEOPLE. By Mark Guy Pearse. Jennings & Pye: Cincinnati. Price, 25 cents, net.

Volume VI of the "Little Books on Devotion," made up of thirteen expository discourses on scenes in the life of Christ, such as His interview with Nicodemus, the woman at the well, the leper, the Syro-phenician, the blind man, etc. The preacher has a racy, homely, practical, popular style, and there is plenty of good reading always in what he writes; but we should not call it, strictly speaking, a devotional book so much as it is evangelistic and doctrinal and pictorial.

Magazines

— In *St. Nicholas* for July begins a new Japanese serial called, "Kibun Dazhin; or, From Shark Boy to Merchant Prince," by Gensai Mural, one of Japan's most popular novelists. The usual attractive variety of stories, pictures and verses fill the rest of the number. (Century Company: New York.)

— In the *Arena* for July, the editor, B. O. Flower, discusses Dan Beard. There are also articles on "The Chicago Election," "Tibet, Russia, and England," "The Tendencies of Recent Fiction," and "The Little Brown Men of Nippon." (5 Park Square, Boston.)

— *Lippincott's* for July has as its long story "The Love Affair of a Princess," by Lafayette McLaws, with nine short summer stories by various writers. (J. B. Lippincott Company: Philadelphia.)

— The special features of the *American Monthly Review of Reviews* for July are a sketch of "Theodore Roosevelt as a Presidential Candidate," by a delegate to the National Republican Convention, illustrated from the latest photographs of the President and his family; an interesting illustrated article, by Park Benjamin, on "Battleships, Mines, and Torpedoes;" a study of "Canada's Commercial and Industrial Expansion," by P. T. McGrath. There are also brief articles on "Prince Uahomsky, a Russian of the Russians," and "What the People Read in Poland and Finland." (Review of Reviews Co.: New York.)

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League Prayer Meeting Topics for August

REV. MATTHIAS S. KAUFMAN, D. D.

August 7 — God's Guiding Hand in Our Lives. 1 Chron. 29:10-12; Luke 12:1-7.

DAILY READINGS.

August 1. Jacob's guide. Gen. 28:10-15.
August 2. Israel's guide. Exod. 13:17-22.
August 3. Angel guides. Exod. 23:20-23.
August 4. David's guides. Psa. 25:8-12.
August 5. Paul's guide. Rom. 1:7-13.
August 6. Our Guide. John 14:5, 6.
August 7. Topic — God's Guiding Hand in Our Lives. 1 Chron. 29:10-12; Luke 12:1-7.

Consider for a moment what comfort, what beauty, there is in our topic. God's tender, wise, loving hand actually guides and directs these lives that we are living. It is not chance, nor fate, nor blind destiny, but an intelligent, thoughtful, personal, deeply-devoted Father who is caring for us every hour

GUESTS OF GOD

Yes, we are in this world, His world, at His invitation. He is our eminent and honored host. Ample and abundant and varied provisions have been made to meet every possible want that may arise. If we will accept His generous hospitality and treat Him with becoming courtesy, then will our lives ever feel the gentle yet firm touch of God's guiding hand.

SCRIPTURAL INTIMATIONS

1. David would inspire us with confidence in God's guidance by exultantly pointing to His "greatness," "power," "glory," "victory," and "majesty" (1 Chron. 29:11), showing thus that He is "Head above all."

2. Riches and honors are lavished by Him. In His hand is power to make great (1 Chron. 29:12). What folly to refuse Him the pleasure of guiding us! What insanity to lean upon our own weakness when His omnipotent strength is at the command of our faith!

3. Modern science, with the microscope and other marvelous inventions, has grandly revealed to us God's infinite care for the small and helpless in nature (Luke 12:7). 4. Of course God's care for His children is greater than for the birds (Luke 12:7). This is proved by His having given us the ability to care for ourselves much better than they.

SPARROWINGS

Very small, very helpless, is the sparrow, dependent upon the dew for refreshment, crumbs for food, eaves of houses for shelter, yet if one fails to find his full supply, it enlists the sympathy of Him who created and cares for all worlds. "Your Heavenly Father feedeth them." How beautifully tender does this blessed truth come to us! If this great supreme Jehovah is so solicitous for a little sparrow, how much more lovingly will He care for His own dear children! "He careth for you." How sweet the comfort which this assurance brings to our hearts! May we not catch from the sparrow's twittering these exquisite lines:

"Not one of us without our Father's care
Falls to the earth;
Why doubt His fonder care for you, who are
Of far more worth?"

CAROLINGS

1. Would you have God's guidance? Then be humble, be leadable.
2. Trustfulness, too, is a prime requisite. An Alpine guide will put out his hand for a tourist to step upon as a bridge around some sharp turn on a precipice.
3. This guide imparts courage to the hesitating one by his firm assurance: "This hand never lost a man."
4. The guide not only leads the way and

helps his charge over difficult places, but he also carries his burdens. How true is this of our safe and tender Christ-Guide!

5. To make certain that the mountain climber be not lost in some perilous crisis, he allows himself to be tied to his guide with a strong rope. We are safe only when bound to our Guide with the firm bonds of willing obedience and loving loyalty.

VOICES OF THE NIGHT

1. In the dark places of life, when God's guiding hand cannot be seen, even then may we hear His voice in the precious promises of His Word. So strange and mysterious are His leadings sometimes, that one wonders if He has not forgotten us. Banish the doubt, for He never forgets His own.

2. There is a charming little poem which tells the story of a child who plucked some lovely roses only to see them wilt and die. This was a sad mystery to the child. The roses were so sweet and attractive — why should they fade and rob her of the joy they had given? In her childish sorrow she asks: "Why do roses die?" This was her wall in the night of grief. Time speeds on. She grows to womanhood. Her human roses perish and God teaches wisdom to her until she can say:

"And then I wait,
Sure of my answer, soon or late,
Secure that love doth hold for me
The key of life's great mystery;
And oh, so glad to leave it there!
Though my dead roses were so fair."

August 14 — Obeying when Obedience is Hard. Gen. 22:1-8.

DAILY READINGS

August 8. The first duty. Deut. 4:1, 2, 6.
August 9. Our whole duty. Eccles. 12:11-14.
August 10. It takes courage. Josh. 23:1-5.
August 11. Is blessed. Ps. 106:1, 3.
August 12. Shows good sense. Ps. 111:1-10.
August 13. Christ's obedience. Phil. 2:1-8.
August 14. Topic — Obeying when Obedience is Hard. Gen. 22:1-8.

God tested Abraham as the chemist tests gold — to see if it is sufficiently pure for government coin. He knew that His faithful servant would stand the test, but He also knew that Abraham needed such testing for his own deepening of experience; and then what a powerful object-lesson in obedience for all subsequent generations!

"Tremendous oracle divine!
Who can the harsh command obey?
That son, that only son of thine,
That son beloved, that Isaac slay!"

A KEEN TEST

Think of the intense severity of this terrible trial! An affectionate father is asked to slay the son of his old age, the son of divine promise, one dearer to him than his own life.

"Oh, must this son to whom was given
The promise of a better land,
Heir to the choicest gifts of heaven,
Be slain by a fond parent's hand?"

Where in all history is there pictured such a keen test of obedience? It fairly makes us shudder to behold that noble man, the friend of God, going into the land of Moriah with his precious son. A tedious three-days' journey it is. What a long time in which to wonder at God's command! What a chance for Satan to get in his fierce temptations! But Abraham, thank God! was proof against all assault. In his inmost heart he was loyal. God always defends His trusting and obedient ones.

Reaching the brow of the hill, a new sorrow pierces like a dagger to his heart when, in wonder,

"Isaac cries:
'My father, lo! the fire and wood —
But where's the lamb for sacrifice?'"

Does Abraham stagger and fall at this

crushing inquiry, so natural and so severe? No, his unflinching faith brings omnipotent support:

"The Holy Spirit stayed his mind,
While Abraham answered low, aside,
With steady voice, and look resigned,
'God will Himself a lamb provide.'"

This is perfection of trust and confidence in God. At this climax his obedience was as thoroughly tested as it he had actually sacrificed his son. "Lay not thine hand upon the lad," was spoken after the last opportunity for faltering was past, and Isaac was saved to carry forward God's plan for the development of the race.

A SPLENDID VISION

Abraham's noble act of trust drew aside the future's curtain and gave a glimpse of the most sublime event in all history, though he knew it not. "God will provide a lamb." That was the great revelation. Centuries roll away, and on another mount — even Mount Calvary — the Lamb provided from eternity is sacrificed for the sins of a guilty world. The privilege of impressing the vital truth of the atonement upon the ages was awarded Abraham as a merit of obedience.

SUMMIT MESSAGES

From Moriah we learn:

1. Sacrifice is the letter. Obedience is the spirit back of it.
2. Men seek blessings in many ways, but there is only one sure path to them — that of obedience.
3. Losses outside the path of duty are real and often very disastrous. In that path they are only apparent, and invariably issue in gain.
4. Obedience walks in a narrow way, but that way always leads upward to larger vision and grander experiences.
5. An old legend tells how Nimrod cast Abraham into a furnace of fire because he would not worship idols, but God changed the coals into roses.
6. It is when obedience is hardest that its rewards are greatest.
7. Here is a supreme lesson for young people. The duties we do not like to perform at first yield richest results when habit makes them a pleasure.

A PERSONAL PRAYER

"Let me daily walk straight forward,
Strange so'er Thy dictates be;
Till on Mount of Satisfaction
I am lost in love for Thee."

August 21 — Standing Alone for God. Rom. 8:31-39.

DAILY READINGS

August 15. Courage in God. 2 Kings 18:1-8.
August 16. Strength in battle. Deut. 20:1-4.
August 17. Alone at home. Matt. 10:17-21.
August 18. David's confidence. Psa. 27:1-6.
August 19. "A certain young man." Mark 14:43-52.
August 20. Paul's courage. Acts 21:7-14.
August 21. Topic — Standing Alone for God. Rom. 8:31-39.

Our Scripture lesson is one of rare solidity. It suggests a stairway of marble, both beautiful and solid. The preceding thirty verses are an inexhaustible treasury of golden truths, imperishable and life-giving. "What shall we then say?" Why, all this:

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

ENDEARMENTS

1. "Children." This we are, and hence have all the privileges of a Father's love and generosity.
2. "Heirs." Not by ordinary creation,

not by natural descent, not by meritorious service, not by ceremonial observance, but by being born anew into spiritual sonship.

3. "Joint heirs." How near to God this brings us! We are not heirs at all save with Christ, through Christ, and in Christ.

The "All Things" inheritance. Having gained this joint-heirship, what can be wanting? All the riches and beauties of nature are ours. Having an indivisible ownership with Christ, riches and honor and glory immortal are guaranteed to us forever.

BLESSED ISOLATION

1. Why should we fear standing alone? Though all men should forsake us, yet may we have Christ. With Him we are in the best of company. How feeble all forces compared with Him!

2. Alone with Him we need not be moved by "tribulation," "distress," "persecution," "famine," "nakedness," "peril," or "sword."

3. Now we are more than mere conquerors, since we are sure of both victory and Christ. He is more than victory.

WHAT IT MEANS

1. Standing alone for God means polling the largest vote in life's true issues, for "one man with God on his side is always in the majority."

2. It means truest happiness, for then the sinful self no longer dominates. Charles Kingsley says: "No man can be happy until his first object is outside of himself."

3. It means success in the highest sense. Napoleon Bonaparte was regarded as the most successful man of his day. But he seemed to think only of his own glory. He dared to say: "I both propose and dispose," when was quoted to him the old proverb: "Man proposes, but God disposes." He made the fatal mistake of trying to stand alone against God. Then his star of destiny began to grow dim and fade out of sight. He died in exile, sad and lonely, utterly failing to achieve that type of character which is the only real success. Grandeur than a Napoleon's career is it to say truly:

"Feeble and unarmed I am,
But Jesus is my might."

LUTHER

Would you see a towering illustration of our topic? Look at Luther. By standing alone without flinching he brought about the great Reformation, whose large benefits the world enjoys and doubtless will enjoy to the end of time. Recall his courage. When summoned to the city of Worms to answer charges brought against him by the enraged Romacists, and was urged by his friends not to face such a peril, he replied: "Were there as many devils at Worms as there are tiles on the housetops, I would go." After arriving, tradition relates that one of the most famous military men of that period—George Von Frundsberg—laid his hand on Luther's shoulder, and said: "Poor monk! poor monk! You are to hazard a more perilous march today than I or any captain ever did. But if your course is right, and you are sure of it, go on in God's name, and be of good comfort. He will not forsake you." When the Diet demanded retraction, he answered: "To councils or to the Pope I cannot defer. My conscience is prisoner to God's Word." Later he gave utterance to those heroic words which have nerved multitudes of brave men in various crises of life: "Here I stand; I can do no other. God help me! Amen!"

ALONE, BUT GUARDED

Moses facing disgruntled Israelites who were angry enough to stone him to death.

Joseph alone at Pharaoh's court under base accusation by a wicked woman of high rank.

David hunted like a partridge along the valleys and over the hills of Palestine.

Daniel at the polluted Court of Babylon, purposing in his heart not to defile himself. By his noble stand he said, modestly but clearly, to all succeeding centuries:

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known."

Never was there a time when this demand

was greater than at present. We need Epworthians who will dare to do right, dare to be true, no matter where the crowd may go or what the multitudes may do. Stand alone, if need be! Stand always for truth and righteousness!

August 28 — Church Benevolences.
2 Cor. 9: 6-9.

DAILY READINGS

August 22. It pleases God. Heb. 13: 15, 16.
August 23. Follows Christ's example. 2 Cor. 8: 7-9.
August 24. An Old Testament Vow. Gen. 28: 20-22.
August 25. Characteristic of saints. Isa. 32: 18.
August 26. A part of God's service. Exod. 35: 21-29.
August 27. According to ability. Deut. 16: 9-12.
August 28. Topic—Church Benevolences. 2 Cor. 9: 6-9.

A colored preacher's people feared that giving too much to religious causes would kill the church. He was quite safe and right in saying: "Brethren, if you will find me a church that died from giving too generously, I will go to that church, and in the pale light of the moon will climb up to its moss-covered roof, and there, with my hand spread in the attitude of benediction, will exclaim: 'Blessed am ye dead that die in the Lord!'" No! giving does not impoverish, neither does it cause death. On the other hand, "Giving is the soul of living." The most generous churches are the most prosperous. Withholding impoverishes; wise giving enriches.

TWO FARMERS

One was stingy and determined that he would not waste his grain scattering it largely over his plowed and harrowed field. Hence in a niggardly manner he dealt out his seed wheat. At harvest time he complained because the grain stood so thin and far apart. The other farmer, having learned that out of nothing, nothing comes, bade his workmen to select the very best seed-wheat obtainable, and then to sow the land bountifully. This wise and sensible instruction was heeded. Autumn came. A field of thick, strong, waving grain, with large heads and plump kernels, cheered the heart of the owner. It is all ripe for the reaper and self-binder. See the machines move with precision and power, cutting down the wheat, throwing aside the heavy sheaves, while other teams bear them away to the thrasher. The yield is thirty bushels to the acre of Al hard wheat, such as they raise in North Dakota and manufacture into the very best flour. These two farmers represent two classes of givers.

SPARINGLY OR BOUNTIFULLY

In the natural world the miser-method has been demonstrated a failure to the entire satisfaction of all experimenters. Not a whit less clearly has it been proved in the spiritual realm. A church once being in debt voted to turn all its contributions toward the liquidation of their indebtedness till the whole was wiped out. But the contributions grew smaller, while the debt did not decrease. Afterward wiser counsels prevailed. They decided to do their duty by all the causes that had legitimate claim upon them. Then they prospered. The debt was paid, the mortgage burned, and a jubilee of rejoicing enjoyed. God blessed them as never before.

EXPORTS AND IMPORTS

Once the Massachusetts Legislature were discussing a proposition to grant an act of incorporation to a missionary society. With more wit than judgment a certain member objected on the ground that it was not wise to export religion when we had none to spare. Readily came the sound answer that religion is a commodity of which the more we export the more we have left. This has been our nation's experience. Sending the Gospel to heathen

peoples has opened up markets for Christian lands such as have turned streams of material wealth into our coffers. Then, also, mission work in mission fields improves the spiritual strength and efficiency of home churches.

VISION FROM CHEOPS

Standing on the top of this ancient Egyptian pyramid, you may behold the Desert and the Delta. The one just drinks in the sunshine and rain, light, heat, moisture—takes and takes, forever takes, but never gives. It is one perpetual, barren waste. Turning in the opposite direction, I beheld the striking contrast. My eyes were charmed with the Nile Delta, one of the greenest and most productive regions of the globe. For untold centuries it has fed countless millions of human beings. The life that receives only, is a desert. The life that gives generously, is a fruitful delta. Church benevolences have a closer relation to the life of the church than is usually imagined.

THE HOW

1. Systematically. Haphazard giving cheats the giver, the cause, and God.
2. Proportionately. What proportion? Find out what God suggests as nearly as possible, then follow it.
3. According to ability. As prosperity increases, then gifts should increase.

REWARDS

God's abounding grace in all things.

"If only we strive to be pure and true,
To each of us there will come an hour
When the tree of life will burst into flower,
And rain at our feet the glorious dower
Of something grander than ever we knew."

Fall River, Mass.

FAIR FOLKS

Don't Blame Nature, but Investigat

Many claim they are nervous "by nature," when it is really only because they are slaves to the coffee or tea habit; and this is easily proved by cutting out the coffee or tea for ten days and using well-boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and although I felt tea and coffee were bad for me, the force of habit was so strong I just couldn't give them up.

"Some one suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War, and so without ever looking into the subject, or realizing what progress science has made in this direction, I just wouldn't give Postum a trial until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly, and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying! As I had suffered from nervous prostration, a change from tea and coffee was imperative; but all these troubles disappeared after I had used the Postum faithfully for a few weeks.

"A sister and a son-in-law were converted to Postum at the same time, and now we all enjoy it as well as we ever did coffee, but instead of making us nervous, like coffee, we enjoy steady nerves, sleep sound, and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, any one who cuts off coffee altogether and uses well-boiled Postum in its place will be greatly benefited after a few days, and the return to health is a joyful journey.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

SOMEBODY BADLY MUDDLED

REV. T. A. GOODWIN, D. D.

EITHER I am badly muddled, or our Episcopal Plan is. As I understand the situation, the seven venerable Bishops with whom the late General Conference so summarily dealt are Bishops no longer, except only in the power to ordain if invited to by a live Bishop. They may sit on the platform at a General or Annual Conference if invited to, but they cannot preside at either even if invited to, and, not being members of either, they cannot take a part in any business in either. They may sit with the board of Bishops and talk, but they cannot vote, not being members of the board. One of them may be present at an Annual Conference in the absence of the official Bishop, but he cannot preside—that duty belongs to a presiding elder. Not being local preachers, they cannot even be members of a quarterly conference unless appointed class-leaders or stewards. They may accept the chaplaincy of some university, but that gives them no church home. Is this a proper ending of a long and useful life?

But, sad as this is, it is not half as bad intrinsically as the proposed scheme to create two classes of Bishops. We have worked Missionary Bishops satisfactorily, not because there is any provision for them in our constitution, but because of the law of necessity which outranks all constitutions; but now comes the proposition to so amend our constitution that we may elect a lot of diocesan Bishops whose episcopal function shall in their respective dioceses be supreme unless by accident or appointment a ranking Bishop happens to be within the diocese, with co-ordinate authority, enabling him to veto any measure of the diocesan Bishop, by not concurring, whether the diocese be Africa, or India, or a group of Negro or German Conferences at home. No wonder Dr. Buckley said, in announcing the proposition, that it is the most radical measure ever proposed, not excepting the seating of women in the General Conference.

I mention no objection against either of these innovations, but I wish to predict, after more than fourscore years' study of

American Methodism, that not a Lay or any Annual Conference in America will indorse the proposed constitutional amendment, and that the very next General Conference will hasten to give our superannuated Bishops some church home on earth until they are called to their home in heaven.

Indianapolis, Ind.

"Greed, Grab, and Graft"

FROM the report of the excellent sermon preached by REV. ALBERT SIDNEY GREGG in his church, Laurel St., Worcester, July 17, which appeared at length in the papers of that city, we make the following pertinent abstract. Selecting as his text the words, "Thou shalt love thy neighbor as thyself," Mr. Gregg said, in part:

"A grave responsibility rests upon the church. It is not all of religion to worship God in the sanctuary, and pray for the extermina-



REV. A. S. GREGG

tion of the evils that are wrecking lives all about us. The little girl whose bad brother distressed her by setting traps for birds, had the right view of her duty, when she prayed that the birds might be saved, and then went out and broke up the traps. When we talk about eradicating the evils of society we find ourselves in politics, because moral reform can be accomplished only through legislation. The law of the Ten Commandments is divided between the worship of God and the regulation of duties between man and man. In working out the details Moses was as careful in preparing the civil code as he was to prescribe the regulations of the temple worship.

"The fact that bad men pervert justice for private gain in American politics, makes such interference necessary. Law enforcement and righteous legislation lie at the foundation of good government. Although it does seem to be necessary sometimes to resort to the revolver or the rawhide to secure private justice, such practices are subversive of law and order and would lead to anarchy.

"Our political system is far different from the ideal projected in the days of true patriots and genuine statesmen. There is a great abyss between the people and the the lawmakers, and the men who are elected to the State legislature and Congress do not really represent us. The advent of the boss and the lobbyist has led to a sad perversion of the work of legislation.

"In our cities there are men who make a business of politics for private gain, regardless of the rights of the people. In the State legislature and at Washington there are paid lobbyists who look after the interests of railroads, brewers, distillers, and other combinations. Legislation favorable to these interests is forced through, often by threats of defeat, if the people's representatives do not serve the lobbyists.

"This is the condition that exists in the

United States today. The picture is a dark one, but there are many hopeful indications. In the first place, men are going into politics for the purpose of matching the boodle boss and lobbyist in his own game—men who are in politics for righteousness, as intensely as the others are in it for private gain. They are not mere fool reformers, but practical men who are getting results.

"The Woman's Christian Temperance Union, the National Anti-Saloon League, and the National Reform Bureau constitute the lobby of the Christian churches in Washington. They are there to fight for good legislation, and to defeat bad legislation, and are becoming more powerful each year. Dr. Crafts of the Reform Bureau has been instrumental in securing congressional action in favor of reform in over 125 instances, in spite of powerful opposition and the indifference of congressmen. A growing public conscience indicates that moral reforms, through legislative action, will be increasingly aggressive and successful.

"Sabbath protection, social purity, prohibition of the liquor traffic, a federal divorce law, and other kindred reforms are being promoted, and in the end will be gained, because righteousness is sure to prevail. Intoxicating liquors have been driven out of the immigrant stations and the Capitol building; the Mormon hierarchy, in all its hideousness, has been convicted before the bar of public opinion, and other evils are awaiting judgment. I am told that if we let evil alone it will let us alone, but that is not so. The saloon will destroy the home if we do not destroy the saloon. We must get a gun and shoot the wolf, and not waste time praying for him to fall into a ditch and break his neck. We have the power in the ballot, and we ought to use it.

"The demand is for more men who will enter politics in the interest of purity and good morals. It seems a little strange to advocate that we ought to have men who are equally at home in a primary or a prayer meeting. They may be utterly misunderstood by those around them, but that does not matter. They must get right down in the midst of political sordidness, and use the practical methods of the politician in swaying men in the interest of reforms.

"It is as legitimate for them to use bad men in the achievement for good purposes as it is for bad men to use the good men who are tied up in parties for bad ends. It is possible even to make the Philistines help pull the chariot of the Lord.

"One voice and one person does not appear to amount to much, but all acting together for a common purpose will bring victory, and Jesus Christ will become King in politics as He is in His church."

NEW HAMPSHIRE METHODISM

REV. G. W. BUZZELL.

IN the Minutes of the New Hampshire Annual Conference some of the tabulated results of a year's activity should be prayerfully pondered. About 125 preachers served the 155 churches at an average salary of over \$700. Extensive improvements were made upon the church property, which is now estimated at nearly a quarter of a million dollars. But there was a decrease in membership, averaging more than two members to a preacher. This is not a flattering showing for twelve months' labor for 125 leaders and over 13,000 laymen.

One presiding elder says in his report that the ministers went forth last year, "not weeping," and brought in a "few sheaves," but not enough to overbalance the removals by death and other changes. May not this fact be an index-finger pointing inflexibly to the causes of our numerical decline, which has been progressing for several years? The inspired prophet declares that "He that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him."

The "not weeping" spirit seems to mark modern pulpit ministrations as a rule. The genuine pathos and power of the pulpit have been essentially modified in

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Founded, 1823

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recent years. It is not so common for guilty, hungry or sinner listeners to feel the currents of spiritual yearning trembling along the lines of deep emotion from the burdened heart of the messenger in the pulpit on a Sabbath day, awakening his fears, rousing desires to be saved from sin, and kindling hope in the mercy of God. This dearth of holy and persuasive unction makes a firm grip on the conscience and affections impossible. There is literary polish, splendor of diction, newest philosophy and sound ethics, but a fatal lack of that peculiar and penetrating power of the Spirit which alone can load the hearers with conviction or rouse them to enthusiasm. Polished sentences and refined sentiments fall like gossamer webs on the congregation, which never feels them as they fall. Deep and powerful yearnings of spirit which cannot be suppressed are indispensable if indifferent and hard human hearts are to be melted and won. Paul warned men "night and day with tears," and all successful soul-winners since his day have been men of pathos, unction and compassion.

Another presiding elder calls careful and studied attention to the large percentage of non-attendants upon church services in urban and suburban Protestant populations. This startling and threatening condition of the masses should send the laborers forth with tears and travail of spirit for the recovery of the lost confidence in the supernatural character of the church on the part of intelligent multitudes. It cannot be charged to depravity that so many people heed not the call of the church to her altars. The altar fires have been allowed to burn low or expire. If the fires of tender love and mercy flame forth again from cold altars, sorrowing and sinning hearts will flock around them.

Ministers have gained the reputation of being good financiers and poor evangelists. When the pastor and his people are as anxious and practical in promoting revivals as they are in raising finances, money will not be less plentiful, and joyful converts who are eager to join a live, spiritual and cordial communion, will swell the depleted ranks of the church. Christian sociability will supersede commercial sociability; spiritual unction will supersede intellectual and physical energy; passion for souls will supersede formal and perfunctory services; and large numerical increase will supersede numerical decline in our annual reports.

Nashua, N. H.

THE AMUSEMENT QUESTION

From Sunday School Times.

IS it wicked to dance? Is it wrong to play cards? Is it sinful to go to the theatre? What is the matter with billiards, pool, the races, wine suppers, and like ways of extracting the joys from life? Here you have the amusement question, ever recurring, much discussed, never settled. The young and healthy of both sexes want fun, recreation. Those older in life and harder at work want relaxation. All are entitled to whatever of real enjoyment can fairly be gotten out of life. There is none too much, from first to last, we all know. But the moment a young man enters into this world of amusement he finds queer and puzzling things. First, he notes a diversity of views among people as to what is wholesome and proper. A range of pleasures which are pursued without any question of propriety in one circle is by another circle discarded and forbidden. He finds that the particular kind of amusements which the human race seems to take to most naturally and eagerly is by many

thought to be demoralizing to health and character. Next he finds (and this is very puzzling) that some good people denounce, as thoroughly sinful, pleasures which his conscience tells him are not necessarily so.

Let us see if we can get a clear view of this matter—a view free from foolish fanaticism on the one hand, and rank worldliness on the other. You will note that amusements easily divide themselves into two pretty distinct classes—those which give diversion with rest to mind and body, and those that give diversion with waste of mind and body. The first are wholesome, healthy, necessary; the second, enervating, unhealthy, exhausting. You can take up any one of them, and by applying this test quickly classify it under its proper head.

The late hours, bad air, and usually doubtful moral influence of a theatre, for instance, seem to throw most plays out of the first class. Dancing, innocent enough in itself, can hardly be claimed, by its most active votary, to build up strength, either of body or intellect. Card-playing, billiards, and the like, though differing in no essentials of morals from chess or golf or tennis, have in nine cases out of ten certain tendencies and associations that prudent people for some reason like to avoid. Indeed, it is a pretty fair assumption that if a large element in society, representing perhaps the best in culture, refinement, and morals, has for generations agreed upon certain diversions as dangerous and harmful, there is something more than religious cant and prejudice back of the sentiment.

But we must admit that when a young man enters mixed society, the first impression he gets is that the euchre, the dancing, the theatre-party, the wine supper, and the billiard table about describe the whole range of social pleasures. It would look as though there were little left for him if he turned away from these.

Here comes up the point of view. What are you after, anyhow? Is it the killing of time, you having so much time to kill? If so, there is no better way than by these amusements. Kill it mercilessly with anything that is not a vulgar offence against morals or law. But do not make the foolish mistake that, alas! is so universally made by young people of scant equipment of mind, namely, that these pleasures of fashionable and worldly people are the best going. They are not. There is a whole world of delights as keen as any society youth can invent—pleasures that drive away care and give vent to the buoyancy of nature, amusements that afford wholesome relief and recreation—and all high above the range of things that pander to doubtful tastes and appetites.

"Now what sort of a pleasure world is that?" you ask. Well, first, it is a world for young folks of brains, sense, and heart, and any others will feel uncomfortable in it. If nature has been unkind to you in mental endowments, if fair opportunities for education have been denied, if you have a strong natural tendency to run to things forbidden, you will find this a hard mine to work. Second, it is for those who have some ambition for self-improvement, who expect at the end of each year of work and play to be better than at the beginning.

Shall we particularize some such amusements? In briefest form here are a few. In outdoor pleasures: Riding, bicycling, hunting, ball, tennis, golf, or whatever of the manly sports is most practicable in your situation; studying nature through rambles in forest and field, the study and care of animals, the cultivation of plants and flowers, the pursuit of geology among the rocks—and so on through a range of

delights that will make better lungs, stouter legs, redder blood, and stronger brains.

Of indoor or social pleasures, try these: Friendly calls upon the best young people you know of both sexes. Cultivate the fellows who know more and are a little better than you are. Call on the young ladies who can teach you something of real social graces. Make a study of bright, lively, improving conversation. The art of intelligent converse beats cards and every other time-killer known. It makes its possessor a godsend among young people who have developed the talents of their heels at the expense of their heads.

Then in entertainments there is a whole range of concerts, from the symphony to the college glee club or the perennial plantation minstrels. There are lectures from great thinkers and wits.

Again, cultivate a hobby. For example, architecture, etching, engraving, coins, photography, the microscope, the telescope, mineralogy, music, water-colors, anything in which you take a natural and easy interest. Study the literature of the subject. Begin a collection of examples or specimens. Slowly add to them without extravagance. Ride the hobby so well that you can soon entertain and instruct friends an hour upon it.

Once more, travel. Journeys a wheel, or on foot, like those of Bayard Taylor; short excursions by rail to points of historic or other interest; at longer intervals extended journeys to the great West, the sunny South, the marvelous Lake Superior district, Cuba, the Bermudas, perhaps even to Europe. Do you say that it is impossible because of the cost? That will not compare with the expenses of a society young man who pursues even moderately the fashions of dancing, theatres, billiards, wine, cigars. Such travel and observation give the keenest amusement, and at the same time broaden the mental horizon amazingly.

These are a few of the innumerable ways open to the young man of Christian principles in this twentieth century thoroughly to enjoy himself along with his hard work. If you will enter heartily into these things in the hours given for diversion, and after fair trial say they are not as satisfying and enjoyable as the amusements modern society runs to, your case, I think, will be the first on record.

Perhaps you will say there is room in your scheme of life for both kinds. There is not. You are deluded if you think so. Fashionable pleasure is a jealous master. If I dance, I do not want to do it like a green farm hand. But if I shine in that and kindred ways you must not expect me to know much of Horace or history, of science or music or modern art—unless, indeed, I chance to belong to the leisure class, which has yet but little place in this vigorous young republic.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Rev. Otis Cole, for the summer at Hedding, N. H., will report for Dover District. Preachers in the district will please promptly send their items to him. — Editor HERALD.

Manchester District

Claremont.—At the last communion the pastor, Rev. C. C. Garland, received a class of 9 into full connection. The Sunday school picnic was held on the camp-ground, July 4, and was largely patronized. Sports, speeches, sandwiches and firecrackers filled the day's program. Mr. Garland is working hard to make the annual camp-meeting at Claremont Junction a grand success this year. He is also one of the most prominent workers at the annual holiness convention at Old Orchard, Me.

North Charlestown.—Rev. C. W. Martin has gained a strong hold on the people of this charge. They speak in the highest terms of his ability as a preacher. Last month Mr. Martin caught the June fever and joined the noble army of benedictors. Our respects and congratulations to Mrs. Martin, as she joins the ranks of the itinerancy to encounter the joys and sorrows, the trials and triumphs, incident thereto! The newly-married couple were royally welcomed at the parsonage after a brief honeymoon. Already Mrs. Martin has made a large place for herself in the affections of the people of the charge.

Sunapee.—Rev. G. N. Dorr reports affairs in our church at Sunapee as going comfortably. With the thermometer at 92 degrees in the shade, that is more than the people in Manchester can say at this writing. The pastor has just closed a series of eleven addresses on "Talks on Elements of Success," Sunday evenings. The services were well attended, and the addresses proved both interesting and helpful. On Memorial Sabbath, there being no local post of the G. A. R., the pastor sent written invitations to veterans of the War of the Rebellion, and also to the veterans of the Spanish War, of which there are several of both classes in town, inviting them, with their wives, sons and daughters, to attend divine service at the Methodist Church. The invitation was accepted, and as a result of the service several who had previously been non-churchgoers have become regular attendants at the church services. By invitation of the local lodge of the Knights of Pythias the pastor delivered the annual memorial address before that body in the Methodist Church, Sunday, June 19. Rev. G. N. Dorr is quite popular in the town, besides

being well liked by his own people. This is the second year of a second pastorate in Sunapee for Mr. Dorr.

West Rindge.—An increase of \$50 on the pastor's salary attests the growing popularity of Rev. G. W. Williams. Spiritually, numerically and financially, things are on the gain.

Peterboro.—Rev. H. B. Copp, the only sixth-year man on the district, is one of the best-liked pastors. He is as energetic and as enthusiastic as any of the brethren. Under his leadership peace, prosperity and spirituality are enjoyed. Mrs. Copp is also much beloved by the people for her work's sake.

Antrim.—This church has lost heavily of late through deaths and removals, yet it prospers. Rev. E. S. Collier is a hard worker, and is held in high esteem. At the first quarterly conference the presiding elder heard some very kind things said of the pastor.

Fitzwilliam.—Rev. G. M. Newhall is an earnest, loyal worker in the vineyard. All departments of the church are well looked after under his wise and efficient oversight.

Granham.—This is the fifth year of the pastorate of Rev. Charles Matthews over this charge, and promises to be by far the best. Mr. Matthews is a much-beloved man both in the church and in the community at large. Finances are in good shape and everything speaks well for the future.

West Andover.—Rev. Waldo S. Burgess, a young man from Townsend, Mass., has been assigned to this charge by the presiding elder. His introductory move was in making a house-to-house canvass of the town. The next was in organizing a Sunday-school. His efforts are meeting with good success. At present he preaches to good congregations, and the work opens very auspiciously.

Hinsdale.—Rev. C. A. Reed is meeting with success in Hinsdale. The work is in very hopeful condition. Congregations are good. An increase of \$50 on the pastor's salary speaks well for all concerned. Mr. Reed has commenced holding services at West Hinsdale on Sunday afternoons which are well attended.

Chesterfield.—No mistake was made in this appointment at Conference. The Sunday-school has been reorganized. Attendance is good and promises well for the future. The Sunday evening congregations have largely increased in attendance, the young people turning out in good numbers. Finances are in good shape. Rev. H. A. Jones is pastor.

Keene.—The Free Masons of Keene to the number of over one hundred attended service in the Methodist church on the anniversary of St. John's Day and listened to a sermon appropriate to the occasion by the pastor, Rev. J. E. Robins. Work goes well in all departments. Finances are in good condition. Mr. W. H. Coleman, superintendent of the Sunday-school, presented one of the most encouraging reports that this department of the work has had for a long time. Dr. Robins preached the baccalaureate sermon before the graduating class of Dow Academy, Franconia, last month.

A Problem in Railroading.—A young man within the bounds of our Conference is pastor over two churches. On one of the charges he is having good success. In the other place he is finding what several of his successors have experienced before him—that it is almost impossible to get anybody to attend church. In a letter to his presiding elder he writes in reference to this place: "The church at — is on a dead centre. For three Sundays I have opened the throttle wide and let on full steam without so much as a tremor creeping through her frame. On investigation I find the drivers are smashed or gone and the connecting rods are missing. I have oiled the bearings, lubricating with personal interviews, and have made liberal use of the fuel of prayer. The water of religious zeal is all but dried up, and the only result is a volume of smoke. The bystanders all laugh, and ask why I do not try putting on the brakes. In a frenzy of despair I stand and ring the bell. Still she won't go. Kindly tell me how to start her." Who can solve this problem for the brother?

A Question.—Have the waters of Lake Sunapee any special Methodist sanctity, or do they possess any peculiarly homiletic virtue? A Methodist itinerant meandering around the

lake one day last week fell in with Revs. R. T. Wolcott, E. S. Tasker, D. E. Burns, A. B. Rowell and G. N. Dorr, all of the New Hampshire Conference, and Revs. G. M. Smiley, E. Smiley, A. H. Nazarian, and J. M. Barker of the New England Conference. Some of them when seen were dressed in regalia other than the customary pulpit broadcloth, and it would have been quite an easy matter to think of them as belonging to a sister denomination.

A.

MAINE CONFERENCE

Deaconess Home.—A delightful occasion was the afternoon tea and social held at the Deaconess Home, July 13, by the good ladies of Clark Memorial Church, Portland. They left, as evidence of their interest and good-will, about \$5 worth of edibles for the Home and \$3.20 in cash. A series of these socials is being held.

We have quantities of fruit jars which we will send to any who desire to put up fruit for the Home. Fresh fruit and vegetables and farm produce will help in the support of the Home, and will be gratefully accepted for the poor. Send by boat or train, and notify us of the time of their arrival.

We are receiving quick response to our appeal for flowers. Friends at Chebeague and South Portland have sent on several occasions beautiful roses and wild flowers, which we distributed among the poor and the sick in their homes and at the Hospital.

Mr. E. D. Burrows recently gave \$10 for an outing for some needy friends.

SUPERINTENDENT.

Lewiston District

Naples.—July 9 was an ideal day for a ride over the beautiful Sebago Lake and through the sinuous Songo River. Naples Inn is not open this year. This fine hostelry cost \$68,000, and is ornamented with a \$20,000 mortgage. Somebody will get a bargain one of these days. Rev. H.

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NW341

E. McFarlane is following his own pace. A bell tower has been placed on the church, the roof has been shingled, and a fine bell — costing originally \$400, and which hung for many years in the belfry of the Universalist church in Denmark — has been purchased for less than \$100. It rings out its invitation to come to a Methodist service in tones just as clear and resonant as ever. Nothing sectarian about that bell! Mr. Frank Lamb and wife have been important factors in this work, as they are in the ordinary work of the church. Mrs. Helen Edes is the president of a very efficient Ladies' Aid Society. At Sebago a fine set of granite steps has been placed in front of the church, and the grounds are to be graded. Summer visitors in goodly numbers are interested attendants and liberal supporters. Mr. McFarlane has a fine reputation as a preacher and a man. A nearby Congregational church has recently offered him a salary a third larger than he now receives, but he is something of a Methodist, and does not think his work is done in his present field.

Denmark. — Only the future can prove how prosperous and permanent our work will be here. But it is moving well now, and it is probable that if it does not continue in its present form it will not be abandoned very soon. The church was put in fine shape last year; and this year the platform has been enlarged, the singers brought to the front, a new pulpit and altar rail provided, the pews filled and stained, and a new carpet laid on the pulpit platform. Rev. A. H. Witham, a local preacher and a hard-working and successful business man, paid \$500 last year for improvements and current expenses; and this year, of the \$150 that the pastor has received, he has paid \$100. Congregations are excellent. Two Sunday-schools are sustained. The pastor's wife is the president of the Ladies' Aid, which is very helpful. The daughter presides at the organ, and she has taught her first term of school this spring. Four new subscribers have been secured since Conference for ZION'S HERALD. There are

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more copies of the HERALD taken than there are church members. If this is not the banner charge on this line in New England, then let the fact be known! Rev. G. J. Palmer is pastor.

South Waterford and Sweden. — We have made this people an unofficial call and found everything "just lovely." New furniture has been put in the parsonage. The pastor, Rev. J. B. Howard, and family are happy and contented, and the people are quite as much so. Mr. Howard prepares a new sermon each week, and we opine that many a large city church would be glad to have that strong, fresh thought clothed in chaste language and delivered in such an earnest way. He preached the Memorial sermon to a large audience. On Sunday evening, July 10, 125 were present at a Children's Day concert. The programs furnished by the secretary of the Education Society were used, and several dollars were secured for the educational fund. Those who know the conditions here will pronounce this remarkable. On the following Wednesday evening we attended the meeting of the South Waterford Literary and Social Club. The exercises were exceedingly creditable. Improvements in the church edifice are contemplated. We looked into the church at Sweden, where a much-needed and thorough work is in progress. The re-opening will occur in the near future, and a report will be forthcoming.

Fryeburg and Stowe. — We were booked for a lecture at the "Harbor" on Thursday evening, July 14. It was in the height of the haying season, and this is a farming district. What a surprise! What a phenomenal congregation! We have never known anything like it. Fully 150 were present, and there was a large sprinkling of strong men. Do you ask the secret? The lecture was free. (But a generous silver collection was taken — and that after the lecture, mind you!) But that is not all: There was an interesting contest for a fine quilt, which went to the parsonage; and, furthermore, there was ice-cream and cake on sale, and the day had been hot. The parsonage is much improved by new paint and paper. Rev. E. F. Doughty and his excellent wife have a strong hold upon this people. This is his sixth year. The reports at the quarterly conference were very hopeful.

Personal. — Rev. G. W. Barber has moved to a farm at South Bridgton. The views from his house, in beauty and grandeur, cannot easily be surpassed. Tired people who are looking for an ideal retreat for a few weeks, where the cooking is excellent, views charming, and prices low, will do well to write to Mr. Barber. "The half has not been told."

Jones R. Hall is the only male member of our church at South Waterford. For many years his house was the itinerant's home.

Revs. J. B. Howard and G. J. Palmer have fine gardens.

Fine Scenery. — The carriage rides through Naples, Bridgton, Denmark, Waterford, Fryeburg, and Sweden have been simply magnificent and a perpetual delight. A. S. L.

EAST MAINE CONFERENCE

Bangor District

Presque Isle. — A Sunday spent with this charge was a day of pleasure as well as full of labor. Three sermons, two baptismal services, the sacrament of the Lord's Supper twice administered, and about fifteen miles' ride, made a full day. A comfortable hall for Sunday service and Sunday-school has been secured at the village. On July 3, 2 infants and 2 adults were baptized, 2 were received into the church from probation, and 3 by letter.

Easton. — The visit here being on the Fourth of July, there is not much to report except the Sunday-school picnic, which it was the elder's pleasure to attend. It is likely the picnic was an anomaly, especially as to the place, for the spot chosen was on the banks of the St. John River in the King's Dominions. The Stars and Stripes and the Union Jack seemed to enjoy the same breeze, however, with no pangs of jealousy. The Sunday school at Sprague's Mill reached high-water mark, July 3, when 148 were present.

Fort Fairfield. — The ground is broken for the new parsonage, and the building of cellar and foundation is contracted for. Plans are



adopted, and it is hoped to have the building ready for occupancy in the early winter.

Hodgdon and Linneus. — The year opens well. The pastor's claim is to be increased \$50. A new Sunday-school has been organized at Linneus with bright prospects.

Smyrna Mills. — Pastor Thompson was given a most hearty reception, and several pieces of necessary furniture were put into the parsonage. The pastor was presented with a fine pulpit suit of clothes.

Patten. — The quarterly visit found pastor and people with good courage. A fine reception was given the pastor on his return from Conference. At Happy Corner the financial improvement is especially marked. People can everywhere do things for the church when they will. Three Sunday-schools are now in operation within the bounds of the charge. A new furnace is contemplated for the parsonage.

Sherman. — A Sunday evening call here found a most excellent congregation. Immediately after Conference Rev. S. A. Princes was taken up and sent to Woolwich, and there was a brief pastorless interval. Rev. Wallace Cutter has been secured as pastor, and entered upon his work, Sunday, July 10.

Brownville. — A great electrical storm prevented the meeting of the quarterly conference. Inquiries, however, showed that Pastor Rutter is proving the right man for the place.

Atkinson. — A good congregation greeted the elder on a week night at this place. Good words are everywhere spoken of the new pastorate. Special interest is being aroused at South Sebecton. A Sunday-school has been organized, with good prospects of continued success. The pastor's claim was voted a good increase. A small hall has come into the hands of the church, which will be used by the Ladies' Aid.

Sangerville. — The church here is suffering greatly from removals. Some of the best families have lately gone to other towns. The quarterly conference, however, voted the pastor's claim at the same sum, and it is hoped that redoubled diligence will make up for loss.

Gulfport. — Good reports were rendered here. There are large congregations and a large Sunday-school. The church has been painted recently and some minor repairs upon the vestry and all bills paid. A new organ has been purchased for \$450, and the money to pay for it is in sight. Four have been baptized, and a large increase is reported in attendance upon class.

Greenville. — Everything here is found in good condition except that the pastor has no suitable place in which to live. This will be remedied by building a parsonage as soon as a good title can be obtained for the land. Three children have been baptized.

Oldtown. — It was a pleasure to the elder to look his old parishioners in the face once more, as he did on a recent Sunday. Pastor Cook is taking a brief vacation. The new financial plan adopted by the stewards is working finely, and the finances were never in better condition. BRIGGS.

VERMONT CONFERENCE

St. Albans District

Moretown. — Rev. O. B. Wells is kept busy, as this weekly itinerary of service will show: Three preaching services on Sunday, and attendance on two Sunday-schools, with four week-night meetings most of the time. July 17, 5 were received into the church in full connection and 4 on probation. The church has considerably voted the pastor two weeks' vacation in August, with the privilege of supplying his work for two weeks more.

Middlesex. — Miss Harriet B. Knapp, our Conference deaconess, has been supplying this work. She is being encouraged by largely increased congregations. This is not surprising, for Miss Knapp is a very faithful and acceptable worker.

Swanton. — Rev. M. S. Eddy has been given a cordial reception to this charge. The work is taking on new life. Increased attendance at

the services gives much encouragement. At the last communion, 5 were received into the church. Rev. Clark Wedgeworth, who for the past two years, for the sake of an invalid daughter, has been residing on this charge, after some weeks of suffering, the result of a cancer, has gone to his reward. For forty years he had been a faithful worker in the Vermont Conference. A suitable obituary of this good man will doubtless soon appear. Death has begun its work early in the year on St. Albans District. Some weeks ago the wife of Rev. S. S. Brigham, residing at Underhill, went home after months of sickness. Then came the death of Rev. D. L. Evans, who had scarcely begun work outside the district. And now Mr. Wedgeworth has gone. Death is no respecter of persons.

Isle La Motte.—The many friends of Rev. E. L. M. Barnes on the district and throughout the Conference will be glad to know that he is home from the hospital after his operation for appendicitis, with the prospect of a speedy and complete recovery.

Waitsfield.—The Sunday-schools of Rochester, Granville, Hancock, Warren and Waitsfield, held a basket picnic, July 4, in Granville woods. A large number were present, and had an enjoyable time. After prayer and brief exercises by the children, C. J. Ferguson, Esq., of Burlington, delivered an able and timely address on "The New Declaration of Independence." Mounted on the seat of an old-time coach, with the people gathered in a natural amphitheatre before him, he held their close attention for nearly an hour. Himself a Republican, he strongly scored his party for its action in the State convention in declaring for the continuance of the license law. At East Warren there is a Union Church. Methodism, however, predominates in the community, and has usually supplied the pulpit. There being no supply, Rev. E. L. M. Barnes, of Waitsfield, undertook the work; but the work at North Fayston made this impossible. He secured the help of Miss Margaret Robertson, of Barre, a student in the Boston Deaconess Training School. The people enjoyed her services very much, and regret that she cannot remain. Mr. Barnes is spending his vacation in camp at North Hero, a month being granted him. He finds the work at North Fayston very encouraging. A talc mine has been opened, which has brought in several families. At a recent Tuesday evening prayer-meeting there were forty present. This is good indeed for a school-house appointment. Mr. Pilny Lockwood, an old-time resident and for many years a faithful member of the church and steward, has been called to his heavenly home. Rev. O. L. Barnard, a native of Waitsfield, being called home by the death of a relative, Mrs. Rice, preached most acceptably on Sunday evening from the text: "He that hath the Son hath life."

RUELIW.

NEW ENGLAND CONFERENCE

Lynn District

Beverly.—The first quarterly conference was held, July 19, and the reading of the several reports showed good interest in all lines of work. With one exception the converts in the series of meetings last year identified themselves with the church, and the spiritual interest has continued to be good. The prayer-meetings and class-meetings have been well attended. The treasurer, Geo. M. Perkins, reports all bills paid to date, including the semi-annual interest of \$150, which was met this year without any special effort. The church has advanced the pastor's salary \$200 this year, making it \$1,000 and parsonage, and voted him a vacation for the month of August. It will be of interest to the churches of this Conference to know that the recent damage by lightning which this

Fruit of the Palm

Drake's Palmetto Wine, a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys, and Inflammation of the Bladder. Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it. A letter or postal card addressed to Drake Formula Co., Drake Bldg., Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

church suffered has been promptly and satisfactorily settled by the Methodist Mutual Insurance Company of Chicago, and that the pastor and official board speak in the highest terms of the courtesy and business sagacity of its adjuster. The pastor has introduced the new Junior League course of study, and the Junior League has been divided into senior, intermediate and primary departments in preparation for the fall work. Great credit is due Rev. C. H. Atkins for the success attending the work of this church.

Lynn, Broadway.—There is no happier church on the district than Broadway, Lynn, where Rev. George W. Mansfield is the pastor. A large deficiency from the past was their inheritance at the beginning of last year. During the year they made extensive repairs in the interior of the church; but they closed the year with the old deficiency, the expenses for repairs, and all bills for current expenses, paid. The church and parsonage are now being painted, and there will be no indebtedness from these improvements. The freewill offering is greatly in excess of last year. This church is getting a constantly increasing hold on the community.

Faulkner, Malden.—The pastor, Rev. Frank W. Collier, is an inspiring leader of this church, and is a great blessing to the young people. He has published an unusually fine program for the Literary department of the Epworth League for the season of 1904-5. This is not an experiment, for last year a similar line of work was carried on. The first quarterly conference showed their appreciation of his work by adding \$100 to the estimate of the pastor's salary.

J. M. L.

Editorial Mention

Secretary Loeb has been appealed to to settle the question whether President Roosevelt uses tobacco. He replies that the President does not and never has used the weed, in respect of which he is unlike all his predecessors since President Hayes.

It would be well for English tourists in this country, and indirectly for our reputation as a nation and people, if all understood their limitations as thoroughly as Dean Stanley, as illustrated in the following incident, going the rounds of the press: "Arthur Stanley, Dean of Westminster, wore home from his first visit to America an expression of amazement which only time could efface. He was at once beset by interviewers, who asked the usual questions. 'What was the thing which most impressed you in America?' was one of these. Without a moment's hesitation Dean Stanley replied, 'My own ignorance.'"

God commanded the ravens, we are told in the Bible, to feed Elijah. Supposing that the expression is to be taken literally, the wonder lay not in the circumstance that the ravens there in the Cherith region knew enough to secure morsels of food—for the raven of Palestine is one of the most alert, far-seeing and rapacious of birds—but in the fact that the ravens, contrary to their usual disposition, were made willing to give up their food when once they had obtained it. The raven-like habit of holding on to things persists from age to age in the human race. It is really a wonderful fruit of divine grace when a naturally grasping humanity is rendered generous, sympathetic, and quick to sacrifice its gains for the good of others.

The great evangelistic need of the age is for a more consistent and winning presentation of the attractiveness of Christ. Young people especially stand aloof from Christianity because its advocates fail to show its essential joy and beauty. The life of Christ on earth was full of manly and magnetic qualities. It was as far removed from anything narrow, bigoted, or re-

pressing as any life in history. To disclose more of its joy and freedom, and exemplify it in personal experience, should be the glad endeavor of every true disciple of our Lord.

A "Home College" is said to have been established in Chicago, which will be co-educational, and will admit no student under sixty. There will never be a graduation day, and there will be no diplomas, no Commencement, and no "standing on the threshold of life." It is not stated just how women can be induced to attend this institution, since if they do they will thereby confess that they are over sixty. We think that "the threshold of life" is still a pretty good phrase. Only the man whose heart is young and hope boundless, reaching out toward the eternities, is always crossing the threshold into a larger life and grander experience.

The subject of "race suicide" is treated as a serious problem by the Government of Australia. A royal commission has just submitted a significant report on the decline of the birth-rate in New South Wales, where the facts are declared to be alarming. Even since 1899 there has been a very marked fall, and its statistics as far back as 1889 are considered, it is found that the falling off in the rate since then has been no less than ten births per thousand. The causes of this decline are summed up in the two facts of defective health and defective morals. The worst of the matter is that a still more serious deterioration is likely to ensue. For the defective morals decay of religious faith is responsible.

The Japanese have been exposed to a good deal of humorous chaff in the papers over the fact that with the army that crossed the Yalu, as was reported, went two professors of international law from the University of Tokyo. The Japanese at any rate seem disposed to give the impression that they are the most scrupulous in all that relates to the usages of war of all the nations of the Orient. It is time that some one should now get up and propose that each vessel flying the Russian volunteer or naval flag should be provided with a professor of international law from St. Petersburg in order to enable the more or less obtuse Russian sea-captains to avoid getting into difficulties with English or German merchant ships. One or two "Malacca" cases more may cost the Russians dearly in the end, as Great Britain is exceedingly sensitive regarding its maritime rights and privileges, and loves Russia none too much any way.

To Prevent Loss of Hair

Shampoo the hair once a week with Glenn's Sulphur Soap. The sulphur is absorbed by the hair and revives the hair roots.

Glenn's Sulphur Soap is a specific for parasitic scalp and skin diseases and cures dandruff. Refuse all substitutes for

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Prohibition Candidates Informed

DR. SILAS C. SWALLOW, of Harrisburg, Pa., and George W. Carroll, of Texas, Prohibition candidates for President and Vice-President of the United States, received formal notice of their nominations, July 22, at Indianapolis, Ind. A. G. Wolfenbarger, of Lincoln, Neb., chairman of the recent national convention, delivered the notification address to Dr. Swallow, and Homer L. Castle, of Pittsburg, made the address to Mr. Carroll. Responses were made by both candidates. There was enthusiastic applause when the two candidates appeared on the stage, arm in arm. Oliver W. Stewart, chairman of the national committee, presided. Dr. Swallow was greeted with another demonstration when he arose to speak. He said, in part:

"The voters are the real culprits. They are principals in a business in which the liquor dealers are but the agents. The informed voter, and especially the Christian voter, who admits in his church resolutions that no Christian should vote for saloon parties and then does so vote admits that he is not a Christian, though professing so to be.

"We leave it for you to determine which is the more capable, the gentlemanly and highly courteous, but short-haired and snub-nosed agent who stands behind the bar and sells the liquid death, or the professing Christian who votes in the General Assembly, in the General Conference, and in general church, that 'no political party not against the saloon should be voted for by Christian men,' and then straightway at the general election casts his ballot for just such a party. As one has said, 'If this church vote is to be interpreted as a pledge to act like a Christian, then such a voter lies in the General Conference and sins in the general election.'

"Our party stands for a country so financially, politically and morally clean as to make it an object lesson to be imitated through natural selection by the effete civilizations of the Old World, rather than for a country whose ideal government must be cannonaded into those whom we would benevolently assimilate."

Chairman Stewart closed the meeting with an address. A mass meeting at night was addressed by the national candidates and others.

New England Chautauqua at Montwait

The Assembly at Montwait this year was a very encouraging success. The attendance was a substantial increase over last year, and the enthusiasm shown indicates a revival of interest in the Assembly which encourages the management to plan for its continuance. Plans are being considered which may soon be made public.

The great attraction of this year's Assembly was Bishop Vincent, who was greeted with enthusiasm by a large number of C. L. S. C. graduates. A large procession carrying the banners of the various classes from '82 to the present time, led by the Elmwood Band, fifteen pieces, paraded through the grounds, and passing through the arches reached the "Hall in the Grove" at the top of the hill where Bishop Vincent welcomed the members of the class of '04 to the "Society of the Hall in the Grove." The Bishop delivered an excellent Recognition address upon "Chautauqua Ideals," after which a reception took place at Alumni Hall, during which a band concert was given. An unusually large nucleus has been formed for the class of

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To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify — no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 193, Notre Dame, Ind.

1908, showing encouraging interest in C. L. S. C. work.

Among the classes a good degree of interest was shown, particularly those in physical culture and basketry. Mrs. Gowdy conducted an exhibition of her classes on the concluding day, which was greatly enjoyed. The adult class, dressed in Greek fashion, made an excellent impression and presented some pleasing tableaux. Mrs. Ware conducted the children's class, which was well attended. Rev. J. W. Stephan gave daily stereopticon addresses to young people. Another of our ministers, Rev. L. W. Adams, is an expert stereopticon operator, and illustrated the several lectures of travel by Rev. F. H. Morgan, Geo. W. Penniman, Rev. Geo. F. Kennigott, and Miss Gleason.

Rev. J. A. Bowler was very kindly received again with his chalk talks, appearing twice on the program. Rev. C. M. Melden, Ph.D., rendered excellent service with two lectures. The elocutionists, Abbie May Evans and Mrs. Ellen Atwater Gowdy, were enthusiastically welcomed. The musical features were of a very high order. There was an excellent quartet composed of Mrs. Collesier, Mrs. Whitaker, Mr. Holden, and Mr. Hogan. The latter two, with Messrs. McKenzie and Pratt, rendered most excellent service as a male quartet, while Mr. Kendall, humorist and baritone soloist, was exceedingly popular. The cantata, "Don Munio," conducted by Prof. Lewis, was finely rendered by the chorus, assisted by two soloists, Mrs. Kendall giving excellent assistance in a beautiful ladies' trio.

Grange Day proved successful, Gov. Bacheider of New Hampshire, and the leading officers of the Massachusetts Grange making excellent addresses.

Dr. Nikola conducted a school of health, which was quite popular. Rev. G. H. Clarke, the superintendent, conducted daily normal classes and the Chautauqua Round Table, and preached on Sunday. The topics for the morning devotions were a series of questions asked the Lord Jesus by honest inquirers. The addresses of Mrs. Bray, M. J. Fanning, Frank C. Smith, and Hezekiah Butterworth were well received.

The weather was very favorable, the rain coming only when the bonfire of the last evening had been reduced to ashes.

JOHN A. BOWLER,
Secretary.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

HERALD CALENDAR

Annual Conference Christian Workers, at Old Orchard, Me.,	July 22-Aug. 1
Sunday-school Picnic Day, Yarmouth Camp-ground,	July 23
Yarmouth Camp-meeting,	Aug. 1-8
Assembly Institute, Northport, Me.,	Aug. 8-13
Richmond (Me.) Camp-meeting,	Aug. 12-22
East Livermore Camp-meeting,	Aug. 12-22
Bible School, Sheldon, Vt.,	Aug. 15-20
Northport Camp-meeting,	Aug. 15-20
Weirs Camp-meeting, Weirs, N. H.,	Aug. 15-20
Claremont Junction Camp-meeting,	Aug. 16-29
Hedding Camp-meeting, Hedding, N. H.,	Aug. 21-27
Martha's Vineyard Camp-meeting,	Aug. 21-29
Foxcroft Camp-meeting,	Aug. 22-27
Strong Camp-meeting,	Aug. 22-28
Sheldon Camp-meeting,	Aug. 22-29
Williamantic Camp-meeting,	Aug. 22-29
Nobleboro Camp-meeting,	Aug. 22-29
East Machias Camp-meeting,	Aug. 23-27
Sterling Epworth League Assembly,	Aug. 24-27
Lyndonville Camp-meeting,	Aug. 25-Sept. 1
Empire Grove Camp-meeting, at East Poland, Me.,	Aug. 25-Sept. 5
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 26-Sept. 4
Laurel Park Camp-meeting,	Aug. 28-Sept. 5
Sterling Camp-meeting,	Aug. 29-Sept. 2
Asbury Grove Camp-meeting,	Aug. 29-Sept. 5
Groveton Camp-meeting,	Aug. 30-Sept. 5
Temperance Camp-meeting at Lyndonville,	Sept. 2-4
Willmot Camp-meeting,	Sept. 5-9

W. F. M. S. — SPECIAL. — The Headquarters of the W. F. M. S., Room 16, 36 Bromfield St., Boston, will be closed during the month of August.

JULIA F. SMALL, Com.

BIOGRAPHY OF BISHOP HURST. — All persons who have knowledge or possession of facts or memoranda, either written or printed, which would be useful for the Life of Bishop John F. Hurst, are earnestly requested to send such material, either original or copy, or suggestions as to how it may be secured, to Rev. Albert Osborn, 1229 Kenyon St., N. W., Washington, D. C., before Aug. 15. Instances of special impressions from his words spoken or written, and incidents illustrative of traits and characteristics would be specially welcome.

Marriages

ACKROYD — SMITH — At Sanford, Me., July 20, by Rev. Alex. Hamilton, Alfred Ackroyd and Ethel Smith, both of Sanford.

STEVENS — CLARK — In Randolph, Me., June 8, by Rev. C. W. Lowell, Frank O. Stevens and Mrs. Nellie M. Clark, both of Randolph.

STAFFORD — STEVENS — In Randolph, Me., June 10, by Rev. C. W. Lowell, Frank G. Stafford and Marion B. Stevens, both of Chelsea, Maine.

LEWIS — LEWIS — In Randolph, Me., June 20, by Rev. C. W. Lowell, Samuel Lewis and Hatie Lewis, both of Randolph.

TORDOFF — PRIESTLY — At Sanford, Me., July 13, by Rev. A. Hamilton, Alexander Tordoff and Hannah A. Priestly, both of Sanford.

An Accommodating Piece

No lady can look at the lines of the Tea Table presented in another column today by the Paine Furniture Co. and not instantly realize that there are half a dozen places in her house where this table would be veritably worth its weight in money. There is no more fascinating and accommodating piece of furniture to an entire household than one of these low Tea Tables, which takes little space and yet is such a constant companion of comfort. The Paine Company are offering these tables at very low prices.

MAINE CONFERENCE W. H. M. S. — The third annual rally of the Maine Conference W. H. M. S. will be held at Old Orchard, Aug. 4. At 2 p. m. there will be a children's, young people's, and deaconess hour. At 4 o'clock a meeting of the executive board is desired. Let every member try to be present. At 7, several addresses will be given. Let all the auxiliaries, circles and bands make this a general picnic day and come in large numbers. If pleasant, the meetings will be held in the grove; if stormy, in the Tabernacle. Will the pastors please give this notice, Sunday, July 31?

ANNA M. ONSTOTT, Conf. Cor. Sec.

NOTICE. — Will the pastors of the New England Southern Conference who paid express charges on their Conference Year-books aggregating more than five cents per copy, please notify the publisher by postal immediately? I am not going to remunerate them, but where notified immediately I will try to make other arrangements for another year, if this responsibility should continue in my hands.

FREDERICK C. BAKER.

Thompsonville, Conn.

You never read of such cures elsewhere as those accomplished by Hood's Sarsaparilla, did you? It is America's Greatest Medicine.

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OBITUARIES

The beck grows wider, the hands must sever,
On either margin, our songs are done,
We move apart, while she singeth ever,
Taking the course of the stooping sun.

He prays, "Come over" — I may not follow;
I cry, "Return" — but he cannot come;
We speak, we laugh, but with voices hollow;
Our hands are hanging, our hearts are dumb.

And yet I know past all doubting truly —
A knowledge greater than grief can dim —
I know as he loved, he will love me duly,
Yea, better, e'en better, than I love him.

And as I walk by the vast calm river,
The awful river so dread to see,
I say: "Thy breadth and thy depth forever
Are bridged by his thoughts that cross to
me."

— Jean Ingelow.

Swett. — Another of the old time Methodists has gone to his reward from his efficient labors in the First Methodist Episcopal Church, Lynn. John W. Swett was a marked and prominent character in all church work for years in the Methodism of New England. Born in 1825 in Vassalboro, Maine, like many other Maine boys he sought his place in life among the sons of Massachusetts. Coming to Boston when he was twenty-one years of age, he lived until 1850 in the cities of Charlestown and Medford. He was a member of the official board in the Medford Church, and came to Lynn with a letter from that church to the First Church, where he at once became an official member, and for years was a leader in the work of this great church, holding the offices of trustee, steward, and class-leader. Mr. Swett was a prominent figure at the camp meetings of New England, especially at Eastham and Asbury. With a commanding figure, a fine voice, and a profound and clear Christian experience, he was always a power in the social meetings of the church. He excelled as a class-leader, and was a most excellent Sunday-school teacher.

His death occurred, May 2, 1904. His pastor visited him very frequently during the last weeks of his illness, and his triumph over all and his clear, sweet experience were a strong tonic in these days of the fainter life that so many possess. Among his last words he said, with great earnestness: "I wish that we could all go to heaven together." A large place is vacant in the church, and in the prayer meeting he is greatly missed. He could sing, exhort, pray and conduct the service if called upon. These old-time giants are missed, and we look in vain for their places to be filled.

R. L. GREENE.

Wentworth. — Mrs. Alice Coan Wentworth was born at Alton, N. H., Sept. 28, 1875, and died at her home in Somersworth, N. H., June 11, 1904.

She was the daughter of Rev. Leander S. and Martha (Wilkins) Coan. Her father was a Congregational minister and a writer of many attractive poems which were published in book form. She was married, June 18, 1901, to Mr. Fred K. Wentworth, of Somersworth, who, with a baby boy, Gordon Coan, born June 4, 1904, survives her, as do her mother, her half sister, Mrs. Frank H. Beede, and half-brother, Leander Coan.

Mrs. Wentworth came to the High Street Methodist Episcopal Church in Somersworth by letter from St. John's Methodist Episcopal Church of Dover, N. H., after her marriage, and was immediately received into the hearts of her new associates. She was a lovely singer and pre-eminently an interpreter of sacred song. In the choir in Dover, later in the choir of the Congregational Church in Somersworth, in many conventions, society meetings, musical associations, and in the social services of the church, her talent, her beauty, and her sweetness and grace of manner drew to her the admiration and the affection of her audiences.

Her two little stepsons, Bruce and Nathan, will for eternity bear on their characters the

impress of her motherly care which they instinctively acknowledged by their clinging, trustful manner towards her at home and abroad. To her mother she was the one bright, beautiful, satisfying source of happiness on earth, and only by the consolations of the Comforter is the stricken one sustained. As superintendent of the Sunday school and in other official relations her husband is very active in the work of the church, and she found it a joy to assist and second him in his plans. The Epworth League realizes that it has lost a beloved and efficient member and officer. She loved the Lord Jesus Christ and confided her life to Him utterly. In the social meetings, which she delighted to attend, her voice was often heard in testimony, modest but clear.

The funeral services at her recent home, Tuesday, June 14, were very largely attended by relatives and friends from other cities as well as those nearer and at her home, and the city was under the gloom of its loss. Rev. Wm. H. Hutchin, her pastor, officiated, assisted by Rev. Henry Hyde, of the Congregational Church. The interment was at Forest Glade Cemetery. H.

Clarke. — Mrs. Lydia Huntress Clarke was born in Berwick, Maine, March 29, 1829, and died in Somersworth, N. H., of paralysis, April 5, 1904.

When four years of age she removed with her parents, James and Eliza Hill Huntress, to Somersworth, where she remained until her death. She was married, Nov. 13, 1851, to John B. Clarke, who, with their daughter, Miss Lillian F. Clarke, survives her.

Mrs. Clarke was marked and attractive in appearance, manner and character. Strongly but sweetly religious, she met the world with an abounding charity. She incarnated serenity, but was active and forceful on many lines of benevolence. Large-hearted, wise, tender, she yet held tenaciously to her convictions of right and duty. From very early youth she was a member of the Methodist Episcopal Church, loyal, faithful, devout, loving its communion, constant in her attendance upon its services.

The funeral services were held in the house that had been her home for sixty-five years, Friday afternoon, April 8, 1904. Her pastor, Rev. Wm. H. Hutchin, was prevented by illness from officiating, but the services were conducted by Rev. Henry Hyde, of the Congregational Church, assisted by Rev. A. I. Davis, of the Free Baptist Church. The interment was in Forest Glade cemetery. H.

Willey. — Warren N. Willey was born in South Franklin, Vt., in July, 1855, and died June 29, 1904, lacking a few days of being 49 years old.

His occupation was farming, his own farm adjoining that of his father. Along with others of his generation he early became a Christian and united with the Methodist Episcopal Church in this place. He was a faithful attendant of church and Sunday-school as long as health permitted.

In 1883 he was married to Miss Mary A. Towle of Berkshire, and settled on his newly purchased farm. Mr. Willey and his family were especially fond of music and were of much help in church and Sunday-school.

For years he had been in poor health, suffering from ailments that finally terminated in consumption. During the last year he became much worse, going down gradually but surely to the close of life. When it became evident that he could not live much longer, he quietly and calmly acquiesced in the Divine will. Having builded on a sure foundation, death had no terrors for him. He arranged his affairs, made all plans for the funeral, and then passed on to the better land, where there will be no earth limitations, leaving a wife, two daughters — Mrs. Marion Leach, of Berkshire, and Miss Caroline — and friends to mourn their loss.

The funeral was attended by his pastor, Rev. A. W. Ford, who spoke most loving and helpful words to all present. A male quartet furnished excellent music, beautiful flowers attested to the esteem of loving friends, and six men of his generation — his own selection — bore the worn-out earth-tenement to its last resting place until the final resurrection, in the beautiful cemetery in North Sheldon. Within six months three, the wife of the aged father, the wife of the younger son, and last, this elder son, all living in these two families,

have been removed by death. But they were all prepared for the great change, and have only gone on a little ahead, "to be forever with the Lord." E. R. T.

Stetson. — Samuel O. Stetson was born in Boston, Jan. 27, 1823, and died in Holliston, Mass., June 20, 1904.

He was converted at the age of nineteen in a series of revival meetings at Bromfield St. Church, conducted by Dr. James Porter, pastor, assisted by J. N. Marfit. Soon after his conversion he moved to South Scituate, and united with the Methodist Episcopal Church in that place. In 1863 he took up his residence and church membership in Holliston, where he remained until his decease. During this period of some sixty years of church membership Mr.

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Stetson enjoyed the confidence and esteem of those who have been associated with him in church life, as a devoted worker and a wise counselor in the Master's service. His early years in South Scituate were marked by the deep interest which he took in the building enterprise in which that church was at the time engaged, giving liberally of time and means in aid of the work. Both in South Scituate and in Hallowston he held various official capacities in the church, as trustee, Sunday school superintendent, and church treasurer — serving in the latter capacity some thirty years in all. In this office, as in every public duty which he undertook, Mr. Stetson was scrupulously methodical, painstaking and faithful. His Christian life was quiet and undemonstrative, but it was a life regulated by principle — the principle of the Gospel of Christ.

Mr. Stetson's last years were lived under the limitations of physical infirmity. While rendering such service as his strength would allow, his love for the church and his relish for sanctuary privileges continued unabated to the end. A wife and daughter survive him.

J. H. HUMPHREY.

Visiting with the Father

As I sit at the desk in my study the silence of the house oppresses me. The stillness is made almost audible by the memories which rise of loved sounds heard but a few days ago — the song of my wife busy with her work about the house, the patter of little feet bearing flowers for papa to "mell." For wife took our little one last week and went to visit her father. So the parsonage is silent, and I am lonely; yet not despondent, for we are separated only by a short distance and for a few weeks. I expect to see them again soon, and our family will be reunited and happy. Is it not thus, O my friends, who sorrow? The dear ones slip from our arms and home, leaving the house silent and the heart desolate. But we have not lost them. They longed to see the Father, so they whispered good by to us, and went to spend a short time with Him. But while we miss them sorely, and the eyes ache with unshed tears, and we reach out vain hands for those we shall never clasp again in this life, we still do not despair, for we shall soon see them again. A few days more and we shall join them in the Father's home, and the pain of separation will be past. The family will be reunited, and good-by will never again be said.

Thank God for the fact of immortality! The glory from the celestial city robs the grave of its gloom. It reveals our dear ones safe in the arms of the Father, awaiting our coming.

"I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And He can do wrong."

— REV. W. H. WYLIE, in *Western Christian Advocate*.

"We Are of God"

If we are of God we shall discern spiritual things. We shall have a spiritual vision and a spiritual understanding. The natural man has a natural vision, and can discern natural things. He can see a good bargain, a high political office, and plan to reach it. He can see the beauty of a fine painting or a splendid poem. But he cannot see the things of the kingdom of God, for they are spiritually discerned. They are foolishness to him. He can not see the truth of God, the righteousness of God, the salvation of God, nor the uses of prayer, nor the beauty of holiness. But he that is spiritual can see these things and the way to find them. "We look not on the things which are seen, but on the things which are not seen."

The life of the man of God is broad and rich and full of comfort. The worldly life is narrow and often bitter. Many great men live a disappointing life. One of the world's great poets said: "In all my seventy-five years I have not had four weeks of genuine well-being." What could be more pathetic than this confession? Why this discontent and bitterness of life?

There is no God in it. Let Him come into thy life, and it shall be beautiful and sweet. So shalt thou have a good hope of the glory of God. We must all face the future. We are traveling rapidly to eternity. To the man of the world there is no cheerful outlook upon the future. There are doubt, darkness, dread, and a fearful looking for of fiery indignation. But those who are of God feel within a comfortable hope. They are in harmony with the future. They are of God, and the future is His. They have tasted of the good Word of God and the powers of the world to come, and they rejoice that the road they have chosen leads to heaven. Fear and doubt and dread are lost in the boundless sea of God's presence and love.

"Oh, what a blessed hope is ours,
While here on earth we stay;
We more than taste the heavenly powers,
And antedate that day."

— Christian Advocate.

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Editorial

Continued from page 957

well enough to draw men from their cups and beer mugs to stand in the street and be lectured for their sins.

— Of the new president of the Wesleyan Conference, Hon. R. W. Perks, M. P., writes in the *British Weekly*: "The new president, Rev. Silvester Whitehead, is a level-headed man, of undoubted experience and natural ability. Like his predecessor, Rev. Marshall Hartley, he is a Tory in politics. Most Indian returned missionaries acquire just enough Orientalism to extinguish any Liberalism they took with them to the East. But the new president is not likely to venture as closely or as perilously to the brink of party politics as Mr. Hartley did at Camborne last year in his presidential address."

— A reliable exchange states that Andrew Beard, a negro, who has worked in the railway machine shops at Birmingham, Ala., for twenty years, has just sold a patent for a car coupler of his invention for \$100,000. In addition, he is to receive for seventeen years a royalty on all couplers sold made after his model.

— Prof. M. D. Buell, D. D., preached at Central Church, Brockton, Sunday morning, and at Campello, Sunday evening. At the latter church it was re-opening day after an expenditure of \$1,000 upon repairs. The presiding elder, Rev. A. J. Coultas, preached in the morning. The pastor, Rev. S. E. Ellis, is to be congratulated upon the prosperous condition of this church.

— Rev. Dr. John Rhey Thompson, of Brooklyn, one of the ablest and most brilliant preachers and platform speakers in our denomination, died at his cottage, "The Bella," in Bethlehem, N. H., July 21. He was a member of New York East Conference, his last charge being Summerfield, Brooklyn. On account of his health he took a supernumerary relation a year ago, though urgently invited to return. Former pastorates in the same Conference were Nostrand Ave., Brooklyn, and First Church, Meriden, Conn. Few men in the church were his equals as a preacher and speaker on great occasions. Dr. Thompson was 53 years of age, and leaves a wife and five children. Funeral services were held Friday afternoon at Bethlehem, conducted by Revs. Wm. Ramsden and T. E. Cramer, and the remains were taken to Meriden, Conn., where a more public service was held in the church on Saturday afternoon, conducted by Rev. Dr. F. J. McConnell, of Brooklyn.

— Dr. F. H. Sheets has been elected by the Board of Managers of the Missionary Society assistant secretary to succeed Dr. Oldham, who was elected Missionary Bishop for Southern Asia by the recent General Conference. Dr. F. D. Gamewell, who has served most efficiently as field secretary for about two years, and who was sent to Chicago soon after the General Conference adjourned, has since been placed in charge of the Open Door Emergency Movement. Dr. Sheets will have charge of the Chicago division, with headquarters at 57 Washington St., Chicago. He is heartily welcomed to this position in connection with the Missionary Society, and is commended to the whole church.

— The following well-known facts concerning Secretary Shaw of the Treasury Department, summarized in the *Philadelphia Telegraph*, should answer the problematical question which many a poor boy is asking himself concerning his ability to secure a college education: "Leslie M. Shaw, after farming and teaching school in Vermont, went to Linn County, Iowa. He

taught there until he got enough money to enter Cornell College, at Mount Vernon, where he paid his way by working on a farm and selling trees for nurserymen. In a similar manner he worked his way through a two-year course at the Iowa College of Law and began to practice at Denison."

— At the recent Commencement of Oberlin College, Ella M. Stanley, of South Manchester, Conn., daughter of the late Rev. Edwin S. Stanley, of the New England Southern Conference, received the degree of Master of Arts after prescribed study in French and English. Miss Stanley was graduated from Oberlin in 1897, and has been instructor in French and English at Clark University, South Atlanta, Ga.

— Rev. R. J. Campbell, of the City Temple, London, whose pulpit ministrations attract so many hearers, is going to experiment with institutional work, with the hope of exerting a greater influence over those who live in the immediate neighborhood of the church. An assistant pastor is engaged to have charge of the enterprise, and the lecture hall is to be made into parlor and library for the use of the people.

— Many friends of the family in this vicinity will be interested in the announcement of the marriage of Mr. Herbert Hillarian Yeames, son of Rev. and Mrs. James Yeames, of Arlington, to Miss Grace Evelyn Trowbridge, daughter of J. T. Trowbridge, poet and author. The ceremony was performed by the father of the groom, who is now rector of St. John's Episcopal Church, Arlington. After the ceremony Mr. and Mrs. Yeames left for Bar Harbor, where the former will continue his duties as private secretary to Bishop Lawrence until September, when he will resign to accept a position as instructor of Greek and German at Wilbraham Academy.

BRIEFLETS

Whole-hearted, consistent, joyful living of the truth is the best exposition and recommendation of it that can possibly be given.

It is a saying with much truth in it that "the new is older in the old." Many a seeming novelty of the present day is but a modern expression of some ancient craze or conviction, as the case may be. It is well to trace the genealogy of ideas. Many of them have a long and bad ancestry, and many an equally ancient and an honorable lineage.

Reporting the annual meeting of the Congregational Churches held recently at Keswick Ridge, New Brunswick, the writer says, in the *Congregationalist*: "The air was fairly electric with the burning question, union—outward, organic, aggressive—between Presbyterians, Methodists and Congregationalists. Canadian Methodists are Wesleyan. Their organization is simpler than that of Methodism in the States."

If for any reason a subscriber fails to receive even a single issue of the HERALD, a postal sent to this office stating the fact, will cause a duplicate to be immediately forwarded.

Not very long ago a horrible wreck occurred on a trunk line by the slipping on to the track of some logs which were insecurely fastened to a flat car, and which derailed an oncoming express. The other day a swinging door on a freight car on the Erie railroad scraped the sides of a

passenger train proceeding in the opposite direction, and came near seriously injuring the passengers, some of whom were severely bruised. The insecure parts or cargoes of freight cars are a continual menace to passing passenger trains. It is time that builders of freight cars, and employees engaged in handling such rolling stock, were taught to provide more intelligently and thoroughly against the possibility of something breaking down or "going adrift" while in transit. A chain is no stronger than its weakest link. A railroad is not safer than its poorest stretch of road-bed or its flimsiest, most ramshackle, ill-attended freight-car.

Owing to insuperable difficulties in the way of holding the Detroit Conference at the time originally announced, Bishop Neely has advanced the date to the 14th of September, and postponed the session of the Central Swedish Conference until Sept. 21.

The Mikado of Japan is said to have indulged in just one fad—the desire to create, by means of carnivorous diet, a tall race of soldiers. Small boys in government schools have been fed for six or seven years in the European way. They never became reconciled to the diet, it disagreed with them, and they did not grow any taller than did vegetarian children. Something was said in Palestine many years ago regarding the difficulty of adding anything to one's stature, even by taking thought and pains. But the Mikado may never have read that verse in the New Testament.

Attorney Joseph W. Folk, of St. Louis, who wears "the smile that won't come off," is said to be a very easy man to interview—up to a certain point. The reporters all like him because of his good humor and affability. But there is this peculiarity about Mr. Folk's interviews—discouraging from a purely journalistic standpoint—that when a reporter comes away from his office it may be hard to locate the definite point of the "story" that he went after. Mr. Folk has a way of taking a man into his confidence and sending him away satisfied, with absolutely nothing to show for the time spent. The St. Louis newspaper men, who have learned this peculiarity of Mr. Folk, have come to adapt and to stick to their questions until these are either answered or an answer refused. It is quite an art, which many public men find useful, to tell people nothing while seeming to tell them a great deal. This way of dealing with interviewers, gossips or bores might be termed the method of an uncommunicative garrulity.

Many of the "Fresh Air" children who are taken to the country through the generosity of charitable people go to the rural districts with strange ideas in their heads, and some of them come back with stranger ideas still possessing their minds. A child who spent two weeks on a farm last summer now loathes milk. She had previously imagined that milk was made in the grocery store where her parents had been accustomed to buy it. On her return to the city, however, she refused to drink milk, exclaiming one day at breakfast: "Mamma, I won't drink that horrid milk! I now know where it comes from. They get it in buckets from a cross-looking old cow. She hit me in the eye one day when they were milking, and then chewed gum." From this it appears that life brings its disillusionments, even to humble "Fresh Airs." Milk from cross-looking cows, however, is better than some of the whitish fluid sold for "milk" at corner groceries.